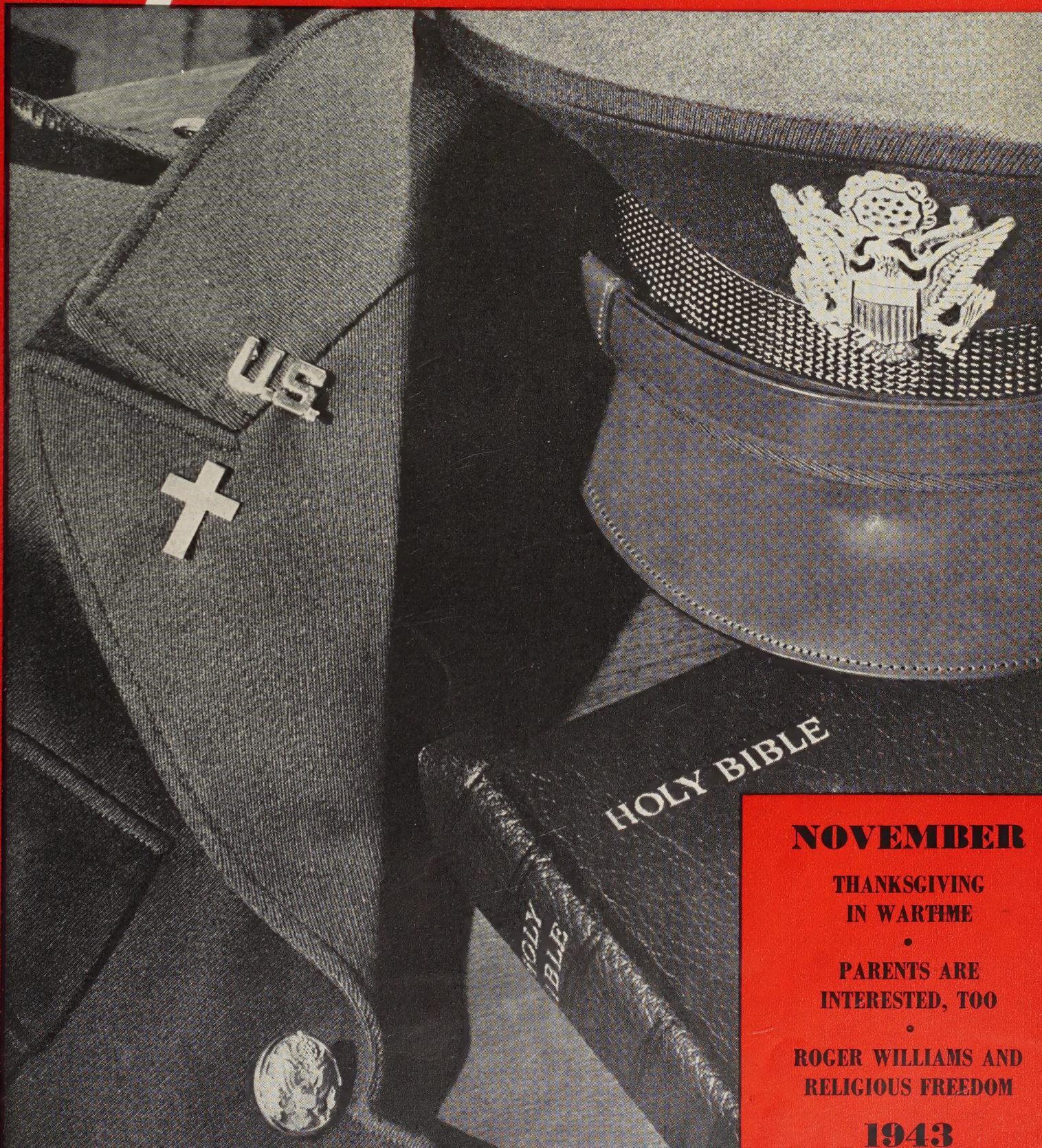
Baptist Leader



NOVEMBER

THANKSGIVING IN WARTIME

•

PARENTS ARE INTERESTED, TOO

•

ROGER WILLIAMS AND RELIGIOUS FREEDOM

1943

Philadelphia Museum of Art, Philadelphia

Elisha Restores Life to the Shunammite's Son

PAINTED BY BENJAMIN WEST (1738-1820)

IN 2 Kings 4: 8-37, we have one of the most engaging and heart-warming stories in the whole of the Old Testament. A Shunammite woman had shown hospitality to Elisha—a kindness that the prophet did not forget. Years later when her son was stricken, he hastened to Shunem and succeeded in restoring the boy to life. So faithfully has the artist followed the Scripture narrative that little interpretation is needed.

Our appreciation of this picture, now in the Philadelphia Museum of Art, will be enhanced, however, through an acquaintance with certain facts concerning the artist.

Benjamin West, the son of Quaker parents, was born in Springfield, Pa., in 1738. Before he had reached the age of seven, he had displayed a precocious artistic ability. There is a charming story to the effect that since his parents were too poor to provide him with suitable materials, he learned from friendly Indians how to mix a few simple colors. The household cat is said to have contributed the hairs that went into his first paintbrush. By his eighteenth year he had set himself up as a portrait painter in Philadelphia, later in New York.

He was still a young man when he went to Rome to study. After three years there he went to London, and in that city he worked with such diligence and success that George III took him under his patronage. West, with three others, submitted to the king plans for a Royal Academy, and upon the death of Sir Joshua Reynolds he became its president. Though he never returned to the American colonies, the instruction and encouragement which he gave to young American artists profoundly influenced the development of art in America.

West worked indefatigably and produced more than four hundred paintings, many of them of exceptionally large dimensions. For example, the figures in this painting are life-size. Whatever his paintings may have lacked in sheer inspiration or in that realism so much sought after today, they were always done in impeccably good taste. He saw no necessity to invent new art forms, but conceived his religious and historical paintings as he believed the old masters would have done, and he executed them with great care.

He had an eye for the heroic and the dramatic, and despite the simplicity of this painting there is in it much that is worthy of notice. A bandage is still about the boy's forehead, but a little while before so hot with fever. The prophet has dropped upon his knees; his hands are extended in entreaty; and his eyes are turned toward heaven, for it is from the Lord that the blessing must come. In a moment he will prostrate himself upon the lad's lifeless form to impart to it, if he may, the breath of life. Herein lies the secret of all effective intercession. Gehazi, though he had borne the prophet's staff and had laid it against the boy's face, had accomplished nothing. Only a vital contact, heart against heart, can bring the miracle.

Baptist Leader Is Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut Street
Philadelphia 3, Pa.
LUTHER WESLEY SMITH, *Executive Secretary*

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MILES W. SMITH, Adult Leader
JOHN CALVIN SLEMP, Teachers' Materials

■

This Month

■ **Thanksgiving in Wartime** comes from Mitchell Bronk, formerly Editor of Adult Publications and Book Editor for the Publication Society.

■ **Roger Williams and Religious Freedom,** a worship program, was prepared by Elisabeth Knapp, director of the Junior High Department of the Fountain Street Baptist Church, Grand Rapids, Mich. The three pictures should be especially interesting to all Baptists.

■ **"We Would See Jesus,"** an article that shows how leaders of young people can enrich their teaching with pictures, was contributed by Mary Leigh Palmer, Editor of Program Resources and Associate Director of Visual Education for The International Council of Religious Education. In addition to her explanations, Miss Palmer presents a helpful list of religious motion pictures, film strips and slides that may be used with the first two new Junior High Keystone Courses.

■ **We Create a Song** was written by Virginia Glover, a Baptist leader in the weekday church schools of Wichita, Kans.

■ **Playing Tag Around the World** came from Nina Millen, Editor of Children's Publications for the Missionary Education Movement of the United States and Canada.

■ **Resurrection of a Downtown Church** was written by Gilbert B. Christian, Acting Executive Secretary of the Northern California Baptist Convention.

■ **Study and Discussion in an Adult Class** has grown out of the experiences of Roy E. Burt, pastor of the Lester Park Methodist Church, Duluth, Minn., and director of adult work in the Northern Minnesota Conference.

■ Robert N. Zearfoss, pastor of the Lakewood (Ohio) Baptist Church, joins our group of contributors, having written the page, **The Christian Minister.**

Baptist Leader

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Entered at the Philadelphia post office as second-class matter March 1, 1939, under the act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

Prices: Five or more copies to one address, 11 cents per copy (33 cents a quarter); single subscription, $1.50 a year; 15 cents a copy.

Address editorial correspondence to the Editorial Department, business correspondence to the Business Manager. Branch houses and stores: 352 South Spring St., Los Angeles 13, Calif.; 510 Ranke Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago 1, Ill.; 1017 Grand Ave., Kansas City, Mo.

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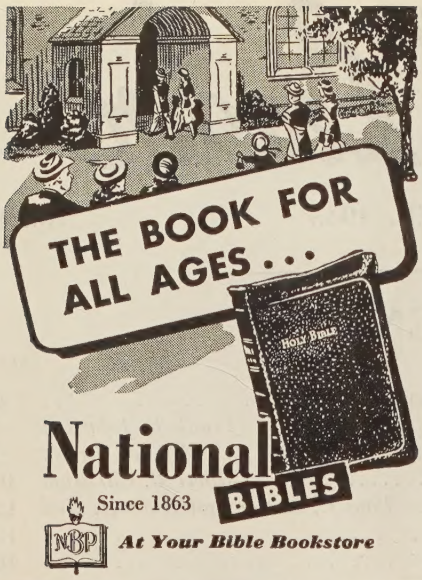

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OF INTEREST TO BAPTISTS

■ The front cover picture on November LEADER is offered in honor and appreciation of the work and the devotion of all chaplains with our armed forces throughout the world. Perhaps no group of men in all history of the churches has given more significant service to humanity or done more to exalt the principles of our Christian religion. For such men, of all creeds and nationalities, we offer up our prayer and give thanks to Almighty God that our own men in the service have spiritual guidance throughout this time of turmoil.

■ Through an oversight, September BAPTIST LEADER failed to state in connection with the article, "Giving the Facts a Chance," that Dr. G. Lake Imes, educator, is founder and director of "My People," a radio program aimed at strengthening and sustaining civilian morale. Dr. Imes has filled numerous posts with the Federal Council of Churches, the United States Government and several institutions of higher learning.

■ America must prove itself an "arsenal of spiritual values" as well as an arsenal of democracy if a just and durable peace is to be attained, President Roosevelt declared in a letter to Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

The President's letter, written in behalf of the thirteenth annual observance of Religious Education Week, further emphasized that "unless we have faith in freedom, in brotherhood and in the rational direction of life, a faith undismayed by all obstacles, our labor and our sacrifices in the present struggle must assuredly be in vain."

The President also expressed the hope that the nation-wide observance of Religious Education Week might result in "a quickening of the spirit of religion."

■ Chief of Chaplains Brigadier General William R. Arnold, in a press conference in New York, N. Y., called upon church bodies to help relieve the current shortage of chaplains.

"The Army needs 859 additional chaplains, and the need is increasing from day to day," Chaplain Arnold declared, adding that several church denominations are lagging behind in meeting chaplaincy quotas.

The problem of obtaining more chaplains is becoming greater, the Chief of Chaplains pointed out, because of losses through deaths, resignations and reclassifications for physical reasons. During the month of July, he revealed, 35 chaplains were lost because of various causes. Since Pearl Harbor, 33 chaplains have given their lives in the service of the Army.

Recalling that chaplains were with the paratroopers and the landing parties in the invasion of Sicily, Chaplain Arnold emphasized that the Army policy is to ensure that men going overseas will be accompanied by a full quota of chaplains regardless of from what qualified source they are drawn.

■ Haakon VII, king of Norway in exile, is supporting 653 war-stranded Norwegian missionaries around the globe through an arrangement with a church official in Minneapolis, it was disclosed in that city.

On the suggestion of Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church of America and close personal friend of Norway's ruler, King Haakon and his government have made three annual grants totaling approximately $500,000. Distribution of the funds is made by Dr. Aasgaard to missionaries who are Norwegian subjects, but cut off from home sponsoring groups due to the war.

One effect of the arrangement is to make Minneapolis the center for all Norway's missionary activities and to make Dr. Aasgaard the connecting link between the Church of Norway and the missionaries. Norway is the only country where the government has taken over the support of missionaries, officials said. Missionaries from other occupied European countries have been left without any support from home.

■ Concern over the possibility that "troubles which exist between India and Britain" may affect future cordial relations between British Christians and Indian Christians was expressed in a message sent by the Conference of Missionary Societies in Great Britain and Ireland to the National Christian Council of India.

The communication, as released in New York, N. Y., by the Foreign Missions Conference, affirms the conviction that "there is a unity in Christ and a fellowship of the Spirit which is untouched by differences on the political level. . . . The fact that our countries are in some measure at odds with each other makes the spirit of reconciliation all the more necessary. . . ."

Outlining the history of British Indian hostilities as they appeared to British Christians, the letter said there is a "widespread concern over the fact that the result of our national policy has been a failure, in the sense that there are few prospects of agreement and that the situation grows steadily worse. . . . But we are anxious that you should fully realize the religious and moral concern which exists in wide circles here and leads to a keen desire for some act of reconciliation to be performed."

OF INTEREST TO BAPTISTS

■ The death of William Lyon Phelps, 78-year-old author, lecturer and teacher, came as a personal loss to churches throughout the nation. The son of a Baptist preacher, Dr. Phelps also did a great deal of preaching in addition to his other occupations. Through his messages in word and print and his teaching at Yale University, Dr. Phelps earned for himself an ever-widening circle of friends and an enviable reputation as a scholar and also a genial person with countless friends. No one could ask more.

■ Five hundred and fifty persons, including Dr. Joseph C. Robbins, president of the Northern Baptist Convention, and other distinguished clergymen and leaders from Baptist churches in New England paid tribute at a banquet in Ocean Park, Maine, to Clarence B. Mitchell, business manager of the New England Baptist Conference and to Rev. William G. Towart, dean of the School of Methods, each of whom has served the conference for twenty-five years.

■ "Two German chaplains taken prisoners with the Sixth Army at Stalingrad" have broadcast appeals over the Moscow radio for church members in Germany to join forces with the National Committee for Free Germany. They asked church members to listen to future religious broadcasts that they said would be transmitted regularly by German Protestant and Catholic clergymen in Russia.

The Protestant chaplain paid tribute to the "gallant struggle which the Protestant church has been waging and is fighting at this hour for the soul of our nation," and "for the freedom of church life in German lands."

The Catholic speaker, introducing himself as having been a chaplain "since the first day of this war until the annihilation of this unit," and a former worker "in the mines of Westphalia" who had participated in "the youth activities of the church," urged his listeners to "become worthy of the peace" by shedding Nazi ties and working for a "sound social order."

■ Doubt that the war is bringing about a revival of religion in the United States was expressed at the annual Ministers' Forum of the Southern Presbyterian Church in Montreat, N. C.

Dr. C. Grier Davis, of Ashville, N. C., told the forum that people pray to God to save them when war news is gloomy, but that the "majority of our people lose their fear, and the inner corruption of our nation reappears" when the tide of battle changes for the better.

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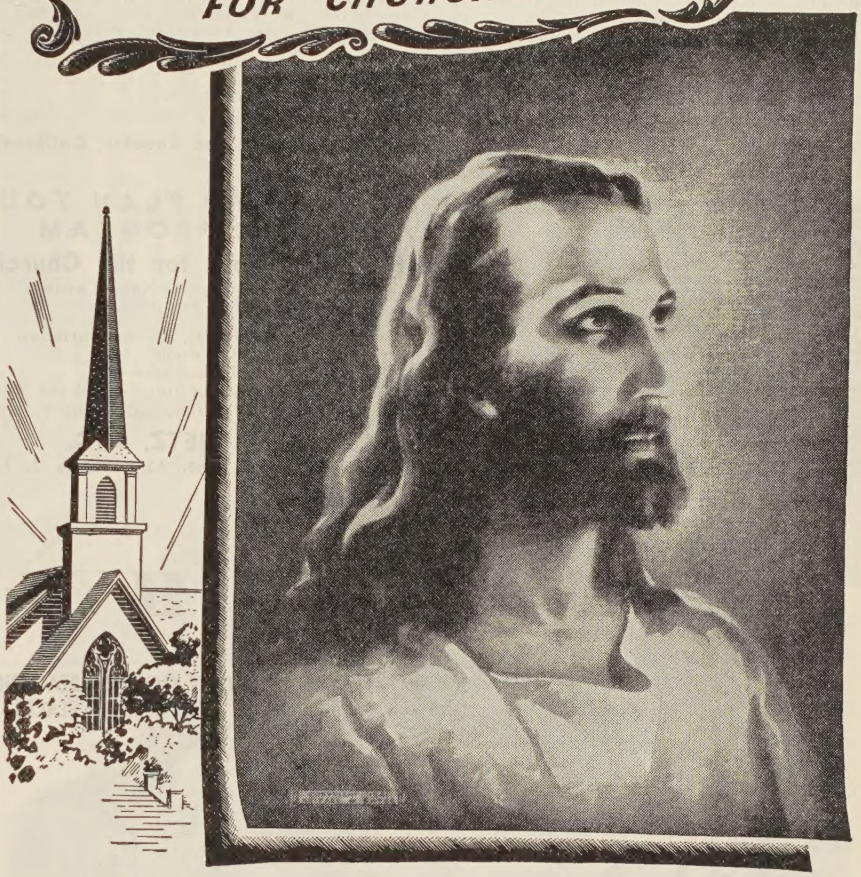

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OF INTEREST TO BAPTISTS

■ Canada must open its door to European refugees and face its responsibility for a "largehearted" admission of Jews and gentiles after the war, Canon W. W. Judd, general secretary of the Council for Social Service of the Church of England in Canada, declared in Toronto, Ont., in an address before the Canadian Malvern Conference.

Commenting on the difficulty of arousing Canadian good will "in the face of Western complacency," and deploring the attitude of communities that refused to aid the government in placing Japanese-Canadians, Canon Judd noted that so far, only those refugees who could pay their own way have been allowed to enter the Dominion.

A report presented by the conference committee on human relations asserted that the eyes of the Christian community have been closed to its responsibilities in setting standards and bringing about change—leaving leadership in this respect to the government and secular groups.

■ Co-operation between labor and religion was stressed by William Green, president of the American Federation of Labor, and James B. Carey, secretary-treasurer of the Congress of Industrial Organizations in two statements issued recently.

Appealing for "wider recognition of the fact that organized labor and the forces of religion in America are united in a common purpose," President Green said: "That purpose is lasting peace. Without peace, neither religion nor organized labor can make any progress toward their ultimate goal—the betterment of the common man."

Mr. Carey, in his statement, emphasized that labor and religion stand united in their dedication to the four freedoms and to the defeat of Fascism abroad and at home. He declared: "Today, organized labor welcomes organized religion's co-operation in the championing of human values."

■ The executive committee of the Fellowship of Reconciliation has sent a letter to President Roosevelt urging him to address the nation on the antireligious and antidemocratic aspects of racial discrimination.

The letter, signed by the Rev. A. J. Muste, cosecretary of the Fellowship, calls upon the President to take the lead in a national campaign for the "abolition of Jim Crow in the armed forces; for a national Fair Racial Practices Act; the abolition of the poll tax; further revitalizing of the Fair Employment Practices Committee; and repeal of the Oriental exclusion legislation."

OF INTEREST TO BAPTISTS

■ The Refugee Relief Committee of the World Council of Churches and other relief organizations are enlarging their work because of the ever-increasing stream of refugees pouring into the neutral country of Switzerland.

Provisional camps hurriedly organized last spring are now being replaced by more suitable arrangements, the only camps retained being those necessary for quarantine purposes. In the majority of cases, children are being sent to institutions or private homes.

In conjunction with the Unitarian Service Committee, the Ecumenical Council is setting up a special rest home where family reunions can be effected. This will relieve situations in which, in many instances, a husband is stationed in one labor camp, his wife in a second, their small children in another, and their grown children in yet another. The rest home will be open to Protestants, Catholics and Jews alike with separate religious facilities provided. Another rest home is being planned for mothers with babies.

CONGRATULATIONS TO

■ The **Baptist Church at North Berwick,** the oldest Baptist church now in existence in the state of Maine, on the observance of its 175th anniversary.

■ **The First Baptist Church of Prospect, Ohio,** on the observance of its 90th anniversary. The pastor is Rev. Russell E. Daubert.

■ The **Mineral Ridge (Iowa) Baptist Church** on the celebration of its 90th birthday. Rev. L. E. Viets serves the church as interim pastor.

■ **The First Baptist Church of Wathena, Kans.,** Rev. J. H. Reynolds, pastor, on eighty-five years of continuous service.

■ The **Gilmore City (Iowa) Baptist Church** on its 60th anniversary. The minister is Rev. J. S. Schroder.

■ The **St. John's Baptist Church of Woburn, Mass.,** on its fifty-sixth anniversary. Rev. Edward D. McCreary, Jr., serves as interim pastor.

■ The **First Baptist Church of Ames (Iowa),** which recently celebrated its diamond anniversary. Rev. J. Harold Gamble is the minister.

■ **The First Baptist Church of South Charleston, W. Va.,** on its 25th anniversary. Its pastor is Rev. H. Lloyd Parkinson.

"Train up a child in the way he should go and when he is old he will not depart from it." One of the best ways to train children is to put good books into their hands. Books that not only hold their interest but mold their lives into strong and beautiful characters. **Don't neglect your children during wartimes. They are tomorrow's leaders.**

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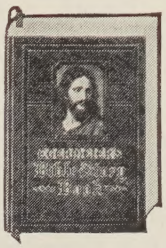

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FOR TWO YEARS past Northern Baptists have been the source of a stream of compassion, flowing into all the world. It is a stream that must not be checked now. The General Council and the Council on Finance and Promotion, acting for the denomination at their meeting in Chicago in May, 1943, were unanimous in the conviction that we must not only continue the work which was begun by our World Relief Committee and expanded by the World Emergency Fund but that we ought to do more. We have a clear duty to maintain the various relief services which have already been established, and to prepare now for the contingencies of the postwar world.

Two years ago we raised and distributed for World Emergency service the sum of $602,897. Last year the amount was $728,686. No money ever went more directly to places of urgent need. The sufferers on fields of war, the war prisoners and refugees of Europe, the orphaned children whom we have been able to help, the hungry and desolate victims of bombing attacks, will not forget that the hand outstretched to them in their hour of agony was Christianity in action.

In the Chicago meeting the Finance Committee of the Northern Baptist Convention proposed and the General Council approved, as part two of the budget for 1943-44, a World Emergency Forward Fund of $1,500,000. The general divisions of this fund are as follows:

1. World Emergency Needs...	$700,000
2. Church Extension	200,000
3. Postwar Needs	600,000

The Most Poignant Calls

Most poignant of emergencies is the one that is nearest to millions of American homes. To all of us the Christian ministry to our men in military service has become a duty so imperative that we have steadily increased the appropriation for this purpose. The least we can do is to make certain that when our young men and women reach a camp area, a Christian minister, Christian homes and Christian service centers will be ready to welcome them. We have also an immediate duty to aid the local churches in the vicinity of war industries, where in many cases the sudden influx of people has overwhelmed all church and Sunday school facilities.

Contributors to the World Emergency Forward Fund may, if they so desire, designate money for the Civilian Public Service Camps. Only funds thus designated will be credited toward the support of conscientious objectors. It should be pointed out that heretofore 60 per cent of the cost involved in supporting Baptist conscientious objectors, who work for the government without compensation, has been paid by other denominations, principally the Friends.

Under this general heading come the $40,000 for emergency grants to aged ministers and missionaries in direst need, and the sum of $160,000 which will again be devoted to World Relief. As most Northern Baptists already know, our World Relief Committee, which administers World Relief funds, does not carry on direct relief. Instead, it allocates money to various Christian agencies which engage in relief activities both overseas and in this country. Agencies to which World Relief funds were donated last year are as follows:

American Bible Society (Bibles for servicemen and war prisoners); American Committee for Christian Refugees; American Friends Service Committee; Church Committee for China Relief; Church Committee on Overseas Relief and Reconstruction; Greek War Relief; International Missionary Council (for "orphaned missions"); War Prisoners' Aid Committee of the Y.M.C.A.; World Emergency Fund of the Y.W.C.A.; Russian War Relief; World Council of Churches; and World Student Service Fund.

Some of these agencies, such as China Relief, War Prisoners' Aid, and others, formerly made direct appeals to the public, in addition to the support which they received from the churches. This year it has been agreed that all secular war relief agencies will make a united appeal to the general public through a single promotional agency—the National War Fund; but this will not affect in any way the actual relief operations of the agencies concerned. They will continue to function as separate organizations, carrying on their activities as formerly.

Nor will it in any way affect the giving of the churches to relief causes. It is anticipated and urged by all concerned, including officials of the National War Fund, that the relief work of the churches should be continued through the denominational committees. The National War Fund supplants separate community or secular appeals for relief funds, but does not supplant church appeals for such purposes, and it is important that this should be clearly understood. Churches or individuals may continue to designate gifts to our World Emergency Forward Fund for specific relief purposes, just as in former years.

War made necessary many unforeseen expenditures on the part of the two Foreign Mission Societies. Part of this emergency outlay, amounting to $115,570 last year, went to the relief of victims of war and invasion who appealed to our missionaries for help. It also became necessary to increase appropriations on almost all of our fields that

CHILDREN TO BE CARED FOR

WORKING WITH OUR SOLDIERS

MINISTERING TO REFUGEES

A WORLD TO BE REBUILT

TODAY AND TOMORROW

remain open, because of high and rapidly rising costs; to provide living expenses for refugee Christian workers of China and Burma, and to provide the travel and living expenses of missionaries compelled by the events of war to leave their fields. These are but a few of the many pressing demands that have come from mission fields overseas.

The lot of interned Japanese in the United States has materially improved during the past year. We have missionaries who make contact with them in the relocation centers and assist the Japanese Baptist pastors in restoring the religious life of Christian evacuees.

The past year proved the wisdom of making some provision for the unknown hazards of a period when the whole world is at war. Calls of special urgency, some from home and some from foreign fields, absorbed the whole amount available under this head for 1942-43. That amount was $50,000. For the current year it was voted to add $30,000 to that sum. The $80,000 will be under the control of the Finance Committee of the Northern Baptist Convention.

Our Baptist Colleges

The sum allotted for our educational institutions, $100,000, will keep two Baptist colleges from closing and will prevent several others from incurring crippling deficits. It will enable one of our seminaries to balance its budget, a result which cannot be achieved by any other means and without which the seminary undoubtedly must close. It will save another seminary from a definite financial crisis and it will help meet critical problems in three of our Negro schools.

Church Extension

Without a doubt, we shall have to give aid to many established churches and to assist in the development of many new ones. Church Extension, which was included in our program last year, may be considered as part of the postwar effort. Building operations are restricted for the duration of the war, but we face the fact that many new communities urgently need church facilities. Some of the money will be loaned, with provision for repayment over a term of years, while in other cases direct grants will be made to assist local Baptist groups, should the projects warrant that course.

There was raised for the Church Extension Reserve Fund last year the sum of $165,220, the nucleus of a fund which it is hoped will ultimately be large enough adequately to deal with Church Extension problems. The Finance Committee considered that $200,000 was a minimum provision to be made for that purpose this year.

A World to Be Rebuilt

Some of the definite problems which will confront us as postwar tasks are already apparent. Of our foreign fields, Burma alone will probably need more than the full amount proposed for postwar needs this year. Not only is the work of our Burma Mission suspended but the Christian community has suffered untold hardships. Churches have been destroyed and the members dispersed. Whole congregations have fled to the hills, where they carry on as best they can the Christian way of life, remaining united as Baptist brethren. Thousands are refugees in different parts of India, including Assam.

Of this, our oldest and greatest Baptist foreign mission, indeed one of the outstanding Christian missions of all time, we need to remember that in the fighting that is yet to come Burma is likely to suffer more destruction than anything the country has known heretofore. Through Burma runs the road to West China and for the reopening of that road the battle will probably be devastating. There is no telling at this time how many of the churches and schools and hospitals, that owed their existence to the Baptist mission founded by Judson, will have to be replaced.

Then there is suffering China, where the highways have seen an endless procession of misery. Many Chinese Baptists have escaped from invaded regions to West China, where our missionaries still serve. To return all the refugee Christians to their homes and churches when the war ends will be a colossal task, to say nothing of replacing ruined church and school buildings. Like a lamp in the night shines the spirit of these brave Chinese Christians. They are anxious not only to return to their homes but to resume their accustomed religious life. They will urgently need our help and we must not fail them. There will also be the task of rehabilitating the Philippine Mission. Here, as

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Is "holding our own" satisfactory under today's conditions?

CERTAINLY a church school should grow! It has been rightly said that "growth is one of the fundamental properties of life." In the light of this statement we may well question the assumption that in times such as we are experiencing today we should expect some losses in our church school, or, at best, we can hope only to hold our own.

Every church school, of course, has lost some of its members to the armed forces. Too, in almost every church school there are some, and frequently many, who are either working on Sundays or putting in such long hours of work during the week that they feel they must stay home and rest on Sunday. In many communities housewives have gone to work in factories or offices, and, since it is practically impossible to secure domestic help to care for the home, these housewives have to use their free time over the week ends to do their housework. If, as is frequently the case, they do not get to the Sunday morning sessions, it is almost certain that the rest of the family will be absent also. If Mother stays home, so will Father and Ruth and Paul.

Does it seem foolish, in the face of all this, to say that the church school should be growing? Perhaps you are thinking: "Why not be satisfied simply to hold our own in such times as these?" The best answer to that question has been suggested already: "Growth is one of the fundamental properties of life." Because growth is fundamental to life, and because the life of our church schools is so important, we need to think through once again the matter of growth in our church schools. While doing so we may well keep in mind that where there is no growth, it is usually the beginning of the end.

Evidences of Spiritual Growth

The evidences of growth are all about us. They are too numerous and commonplace to bear recounting here. There is, however, an area of life in which a new measure of growth is coming into being. The evidences of it are to be read in the news columns, heard over the radio, noticed in conversations, and most of all to be noted in the letters which are being exchanged by the men in the service and their loved ones at home. This new growth is in the realm of the spiritual, evidenced by increasing interest in, and devotion to, religion. It is true that this growth has not generally taken the form of increased attendance at the church and church school, but it is none-the-less real. This spiritual growth in the lives of so many can and must be utilized effectively in the work of the church school. People who are manifesting awakened spirituality in these days need the Christian fellowship of the church. The time is now ripe to lead them into a vital relationship to the organized expression of the thing which is stirring within them. Indeed, this is not a time to sit back and be complacent, but rather a time of great challenge—perhaps the greatest single challenge that has ever been placed on the doorstep of the church. We must not fail in this great day of opportunity.

It becomes increasingly obvious, however, that our church schools are not going to grow simply because many people are growing spiritually. This has led some to question the reality of the alleged spiritual growth. Yet to be satisfied with this negative attitude is hardly worthy of a Christian. Our task is not one of being scornful or of belittling the experience others claim to be having. Under the command of our Lord we are faced with the imperative to reach and teach and baptize people everywhere. We are not to wait for them to come to us; we are to go out after them and bring them in. Only as we give ourselves wholeheartedly to this our task, shall we be worthy workmen in the vineyard of our Lord.

Where there's Life there's Growth

By FRANK E. JOHNSTON

The church school, as an organization comprising those who gather to study the Word of God, may well be expected to know about, and make use of, the obvious truth that "growth is one of the fundamental properties of life." Growth becomes a concern of the leaders and members of the school when they have come to understand that it is a Christian imperative fundamental both to individuals and to groups.

What a Religious Census Reveals

It is a tragic mistake to say, or to think, that the church school cannot grow in such a day as this. There are millions of boys and girls, more millions of young people, and still more millions of adults in our land who are not being reached by any kind of religious teaching. Some of these needy millions are in your community. As old and simple a device as a religious census will reveal them to you. Recent censuses conducted in Philadelphia and Rochester revealed some amazing facts to the churches of those cities. Within a stone's throw of each church scores of prospective members were discovered—people who had no church home at all or who were definitely pro-Baptist in their leanings. In one case a church found more prospects within a few blocks of the church than it had members at the time of the census.

While it is true that there is nothing new about a religious census, it is equally true that it has been used all too sparingly. There is nothing difficult about it, but it does require detailed planning and careful execution. The first step is a thorough study of the area to be canvassed. This study should be made in order to get a clear picture of the general character of the community and the possibilities of reaching the unreached.

Block out the area to be canvassed street by street in preparation for the census. A large map should be developed for purposes of visualizing and organizing the work. Since one census taker can complete fifteen calls within two hours, it is wise to assign approximately that number to each one. There should be several "district captains," each in charge of ten to fifteen census takers. Those who are to take the census should be enlisted well in advance of the actual time it is to be conducted. They should be asked to do a specific job; that is, they should be asked to make a definite number of calls or to work for a definite period of time. In any case it should be made clear that all census takers are to be working at their job at the same time.

Sunday afternoon is probably the best time to take the census. After a light lunch at the church, and a brief period of instructions from the census director, the workers may then go out. Everyone should report back to the church that same afternoon upon completion of his assignment.

In making the call the worker must remember that he is engaged in taking a census, not in making a visit. The primary task just then is to get an accurate census of the community. Actual visitation will come in the follow-up. There are genuine values in making out a separate card for each member of each family called upon. Cards for this purpose may be made up in the church office or ordered from the Christian Education Department of The American Baptist Publication Society.

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Thanksgiving in Wartime

By MITCHELL BRONK

IT should be obvious that we cannot observe a wartime Thanksgiving "as usual." It is not appropriate this year to make a list of miscellaneous blessings with which God has favored us, or just to indulge in a general, satisfying, after-dinner thankfulness. We must, however, with keener intelligence and more appreciation than ever before take into account the providence of God. We should be mindful of his care as he has lighted our future with hope, stilled our fears and helped us to bear the burdens and endure the discomforts of wartime. If we are men and women of wise Christian faith, God has for us a different, perhaps even richer, meaning today.

It does not, therefore, seem right for us to pick up crumbs of comfort as we appraise the war's experiences at this Thanksgiving season; yet we feel that we should try to find causes for gratitude in God's salvaging from the awful catastrophe some goods for us—redeeming defeats and turning diabolical machinations into divine achievements, as he invariably does.

"War is hell!" General Sherman is alleged to have said. What we are living through should teach us this lesson so thoroughly that we would never need to be taught it again. Maybe nations will go forth to war so long as the human race endures, but the glory of warring is a fast-fading glory. The Christian must be a realist about it, and—regardless of what others think of war—you and I must take it for what it is, a piece of hell on earth. To the "why" of war, the necessity for it—asked, perhaps, in desperation—patriotism will have answers, as must Christian faith. The Christian patriot must remember what this war or any war has taught us, and be thankful if he can remember.

That other time, in 1917, we Christians were greatly concerned about fitting the war into the Bible pattern. The Quaker-Mennonite position did not appeal to us, nor could most of us be pacifists. Preachers discussed the matter in endless sermons, and the exegetes set themselves to reinterpret the militant chapters of the Old Testament—that Ulfilas deleted from his Gothic version. As for our Lord's attitude toward war, we have now confessed that it is too big a matter for our limited Christian understandings. We do not try to get around his words and teachings, but trust to be led by his Spirit in paths of peace, or "fight if you must." Nor do we any longer hesitate to sing the hymn, "Onward, Christian Soldiers!" Above the awfulness of this universal strife, we have tried to keep him in sight: Man of Sorrows, as he must now be; but Christus Victor, as he always is.

Have we not then gained during these years a more reasonable, more satisfying, more Christian-philosophical—if not a more understandable—view of war? May not the Christian church be thankful for this? The future may discover in this changed if not fully awakened mind a greater blessing than we can today foresee.

Does your spirit of gratitude need bolstering this difficult year?

Christendom has been going through an upset as severe as any known to written history, or ever pictured in apocalyptic vision. Christianity in general has stood the testing, as it seems to me, superbly. Perhaps it has been negligent and cowardly in spots; but it has not failed the faith of its Master. In former global upsets, Christians endured, blindly went on, hoping and trusting, but with a pessimistic faith. Ours has not been a pessimistic faith. Fear, dread, apprehension—all have periodically filled men's hearts, even the hearts of Christians; but so, too, has the indomitable conviction that an Almighty God was in the shadow, "keeping watch above his own."

Men from a torpedoed warship or a wrecked plane, out on the lonely ocean on a pontoon raft—just a sack filled with air—day after day, one chance in a hundred for life: that is heroism. Those same men, thinking of God and praying to him: that is religion. When we are welcoming home "the boys" with imposing parades, and stirring music and showers of confetti, I shall be remembering that a good many of them carried New Testaments in their bags and were glad to attend the worship services that were maintained for them. At times things have looked black, but, take note, it never once has been forgotten that there is a God to turn to. Is that not something for which we can be thankful?

The Epistle to the Hebrews probably was written in a time of great world turmoil and confusion. In one place (Heb. 12: 26-28), the writer interpreted this disorder as beneficent in a certain sense, because it shook out of men's lives much that was trivial and unimportant, that which is lesser, the second best. The idea that God's people need from time to time such a purification runs all through Scripture.

Was our twentieth century, even its Christian church, in need of such a shake-up or catharsis, a refining "as by fire"? Who shall say not? This, then, is one of the goods that God is salvaging for us from the World War II. Difficult, impossible as it may seem on the surface for some of us to praise God at this Thanksgiving time, we should indeed be thankful that he has thus shaken many things out of our lives. Are we not all the better that they are gone? Can we see the woods, now that the trees are not so thick? Our lives are going to be more meaningful, since they are not so cluttered with ephemeral matters. We shall distinguish God the more easily because the world does not dazzle us as it used to; and we can follow Christ more faithfully now, with the distractions gone. We are finding out the unimportance of the important; also, that spiritual realities are the only realities. Can we not be thankful?

Recently, the phrase "the new death" has been much used by writers on religion. We can no longer view death as we used to, because it is becoming so terribly common. On the battle fronts, many men are dying; in some lands millions are literally starving; deadly new mechanical inventions—a thousand and one things compel us to reckon with death. Can we not be thankful for the consolation and peace that come to us Christians who have learned to view death as an inevitable adventure, scarcely to be dreaded?

RESURRECTION of a

WHEN Dr. Lewis J. Julianel baptized seventy-five new members at a recent morning service, no doubt he thought back over nine years to the time when the church was "dead." At least, that is what almost everyone in the vicinity had thought. In fact, many were saying, "People just won't come. . . . As a downtown church it has served its day. . . . The whole city is predominantly Catholic. . . . It's the preacher's graveyard."

Dr. Julianel realized that before the Rev. David M. Dawson arrived on the scene in 1934 those statements had been true. Mr. Dawson, state evangelist, found in a church auditorium large enough to seat twelve hundred persons a mere handful of thirty who had gathered for the Sunday morning worship service. That was the First Baptist Church, San Francisco!

Then Mr. Dawson went to work. He would not let them close the doors of the important old church, if he could help it. Doubtless his Scotch canniness came in handy here, or was it his indomitable Christian faith? Both, perhaps. At any rate, he tackled a job that Baptists far and wide said "couldn't be done." His first job was to persuade the Bay Cities Baptist Union and the Northern California Convention to supplement the meager finances of the church, so that he and his family could live right in this vital and needy field. Then, in February, 1934, he accepted the pastorate and began in dead earnest the almost insuperable task of bringing the church back to life. For two and one-half years he labored, and his efforts were not in vain, because when Dr. Julianel took over as Mr. Dawson's successor, he found a different story. There had already been started a great work of reclamation, and Dr. Julianel seized the opportunity to continue the fight to bring back San Francisco First to the place of prominence and leadership its founders had dreamed for it.

Today a Thriving Metropolitan Church

There's an old saying that "figures never lie." Let's look at the statistics about First Church. In 1936 there were 325 members; today there are 1,621 members. And a large percentage of these attend church school, the average attendance of which has grown in the last seven years from less than 100 to more than 500. Missionary income, which is directed into the Unified Budget, amounted to $5.00 a year, but has now grown to $8,500; current expense increased from $1,200 to $37,500.

"Not bad!" you say. Well, that isn't all. Attendance at morning worship has grown from less than 100 to 700. The phenomenal growth has not been made up entirely by the oldtimers, who were ready to give this church another chance. No, there are plenty of young people taking part in the reclamation of the church. At least half of the more than 200 regular attendants at midweek prayer meeting are young people.

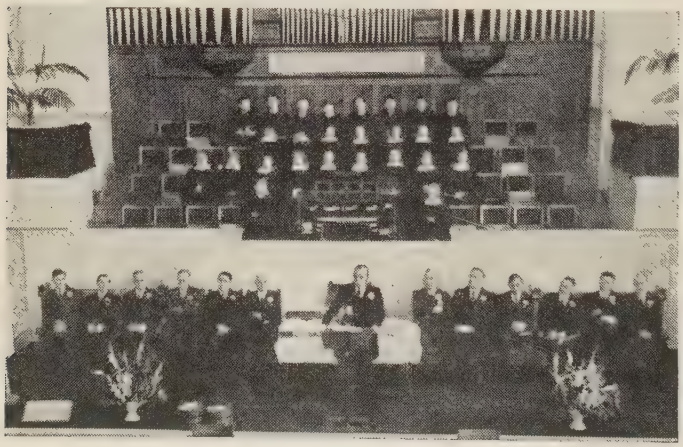
Evangelistic and Educational Emphases

What is the secret of this sudden success? Perhaps the church's slogan—"The Center of Evangelism in the Hub of the City"—will explain why the church is known far and wide as a great evangelistic center. Not a Sunday goes by without people coming to Christ through First Church. Of course, even though evangelism is at the heart of the program, Dr. Julianel has made sure that teaching and training will not be neglected. Recognizing that a strong church must be built upon a trained membership, he has set out to build up a great church school and provide an adequate training program.

A sound program for building up attendance in the school had to be worked out. It was decided that goals should be adopted each year. At the beginning of each loyalty campaign, the goals are displayed prominently in the church auditorium. Each year a new and higher goal is set, and each year it is reached. Better yet, the average, year-around attendance climbs steadily. Expanding classes, larger assembly space, an active program—all called for a new plant. The church found it necessary to erect a three-story educational building at a cost of $40,000. Added to the present facilities, the new building makes possible a thoroughly departmentalized school with eight assembly rooms and forty-eight classrooms, a gymnasium, a stage and all necessary equipment. A far cry from the needs of the little church school back in 1934!

Needless to say, the school has been using the Church School Advance program of the Northern Baptist Convention. Under the wise and consecrated leadership of the superintendent, Mrs. Edna Anderson, people who wish to teach in the school—and there is always a waiting list—must themselves have a vital Christian experience. As a result, there is a constant stream of additions from every department to membership in the church. Some important factors in the promotion of the educational ministry of the church are the follow-up program for absentees and prospects, the monthly Workers' Conference, and the two leadership training

COMMUNION SERVICE



PASTOR, TEACHERS AND JUNIORS

Downtown Church

By GILBERT B. CHRISTIAN

A BUSY CORNER FOR THE CHURCH

schools for teachers and officers, each for a week's duration.

Young People Are There

It goes without saying, too, that with such an active church school and with an evangelistic zeal at work in the church, the young people's program does not suffer. Every Sunday evening, from 6:30 to 7:30, seven different groups conduct their separate meetings for worship, praise and discussion. *Topic*, supplemented with other helps, finds special favor among the 190 young people, from juniors up to young adults, who participate in the evening program. The fact that most of the young people remain for the Sunday evening worship hour that follows their separate meetings makes the service at First Church the largest Protestant Sunday evening service in the city. Each week ushers are selected from the young women who belong to the college-age group.

Dr. Julianel believes in winning souls to Christ. Hardly a service is held during the year without definite, visible results. Opportunity for confessing Christ as Saviour is given at every service, as is the opportunity to unite with the church by confession of faith and baptism, letter, or statement of experience. Furthermore, the minister is evangelistic in his preaching; because he preaches with a purpose, he expects results. And he gets results, as evidenced by the fact that in the last seven years 2,235 new members were received into the fellowship of the church, 761 by baptism. The evangelistic outreach does not stop with the services on Sunday. Two evangelistic campaigns—conducted by the country's outstanding evangelists—are held each year; and these are supplemented with a one-week Bible conference each year.

New Members Are Placed

But this pastor believes that persons should be not only won to Christ but also enlisted in the complete program of the church. For this reason every person who wishes to unite with the church must have a personal conference with the pastor. At that time, the pastor and the member-to-be become acquainted with each other; the pastor can give instruction to the new convert and prepare him for baptism, and at the same time explain what things are expected of each member. A questionnaire is regularly distributed to new members, who are asked to supply information about three things: first, a commitment by the member to attend church services regularly; second, a list of the offices held and services performed by the per-

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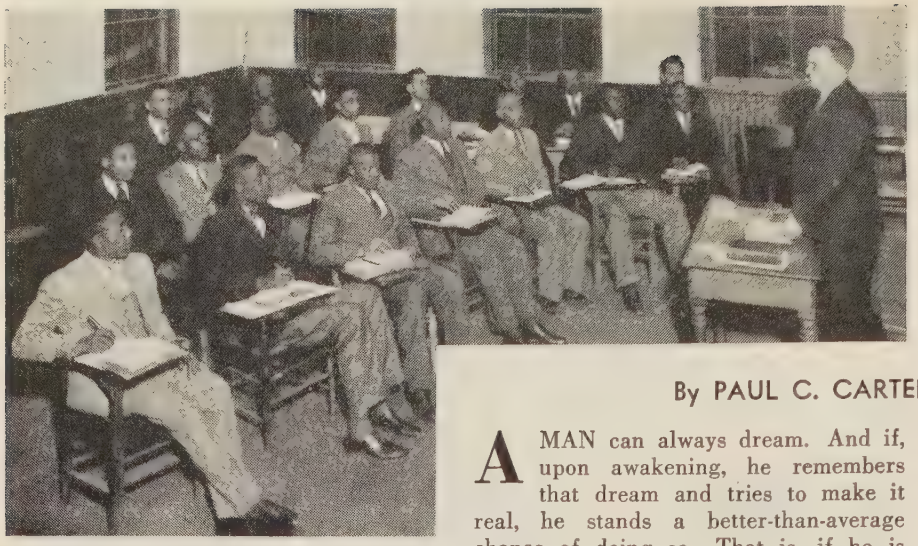
YOUNG PEOPLE AT PRAYER MEETING—AS USUAL

OPEN HOUSE IN THE GYM



WILLIE LEE BUFFINGTON IN THE CLASSROOM

FAITH CABIN Libraries

By PAUL C. CARTER and RUTH H. GEIL

A MAN can always dream. And if, upon awakening, he remembers that dream and tries to make it real, he stands a better-than-average chance of doing so. That is, if he is willing to hustle to make it a reality. And if he cares enough about making it come true to invest his last and only dime in the enterprise.

Willie Lee Buffington, a white textile mill-worker, wanted to do something for the Negroes in his community in South Carolina. And he began dreaming of some project to help them. He recalled that the little school in his community had absolutely no library facilities and that there were but a few books in the whole vicinity. So he began to dream of a library made up from the contributions of friends. A sort of share-the-wealth program.

Surely all of us will agree that it was a worthy dream. Yet unlike most of us, this man filled his dream with material substance in a most unusual fashion.

At that time Mr. Buffington had exactly one dime in his pocket. Build a library with that? Ridiculous! ! And yet, that is just what he began to do. With his single dime he bought five two-cent stamps. These he used in sending letters to friends, inviting them to join with him in finding books and funds for the first Faith Cabin Library. Within a few months several hundred books were collected.

Then it was in order to think of a library building to house this flow of books. The dreams must be told to someone. Young Buffington went to a Negro teacher of the Rosenwald School in Plum Branch and confided his plan. It was enthusiastically received—only now it was called "an adventure in faith." Soon the logs were being hewn and fitted for the first Faith Cabin Library. By the time the building was finished, one thousand books waited to be placed in it.

A library of a thousand books may not impress you. Most librarians would hardly call it a library at all. But even a thousand books seemed to be an enormous number to people who had tried to content themselves with a few well-worn, dog-eared books, numbering less than fifty. It meant that a whole new field of opportunity had been opened to this small community. It meant young men and women were being shown new habits of living, and were beginning to make the acquaintance of the ages' lore.

The first library was such a tremendous success that Mr. Buffington was encouraged to organize and build others. From 1932 to 1943 there were twenty-six Faith Cabin Libraries provided, in every instance connected with some rural or small-town school. The dream was assuming unheard-of proportions. One would suppose it to be a full-time job for any man to make all this materialize. Yet it remained part-time work for Mr. Buffington. He was married and had a family that must be housed and fed. So for three years he kept his position in the textile mill, while completing a high school course. He then entered college at Furman University. This he financed with part-time work and with some assistance from a friend. In 1938 he received his Bachelor of Arts degree. He was doing all this while he was organizing new Faith Libraries.

Later he came to Crozer Theological Seminary. In his boyhood he had always wanted to enter the ministry, but at that time it had looked impossible. Now it appeared the next logical step for him to take. His dreams and ambitions had taken him a long way.

He received the degrees of Bachelor of Divinity from Crozer Seminary and Master of Arts in Sociology from the University of Pennsylvania, in June of 1942. It represented three years of untiring work, to study and keep the leadership of the Faith Cabin Libraries at the same time. Through this period, however, new libraries were being opened with regularity.

You would think that by this time Mr. Buffington would be content to sit back and rest awhile. Instead he accepted an appointment as professor of sociology and church history in Benedict College. He taught classes both day and night, planned regional institutes for preachers during the summer, managed to do a little victory gardening on the side, as well as writing and talking for the Faith Library cause.

THE FIRST FAITH CABIN LIBRARY

FAITH CABIN LIBRARY, EDGEFIELD, S. CAR.

MADE POSSIBLE BY LISTENERS OF THE HOBBY LOBBY PROGRAM

STORY HOUR GROUP AT THE HOBBY LOBBY UNIT

Books are still needed badly as the libraries are being given more and more extensive use. Churches or individuals are always welcome to contribute books by sending them prepaid. In line with the pay-as-you-go policy, donors are requested to enclose a self-addressed, stamped envelope for acknowledgment of the gift. All books are to be sent to: Rev. W. L. Buffington, Faith Cabin Libraries, Benedict College, Columbia, S. C.

Thousands of men, women and children have had a share in assembling the books for the twenty-eight libraries. The record for large scale collections of books is held by Albert H. Starns of Strykert, Ohio, a crippled war veteran, who scoured four counties before gas rationing, pleading the cause of the Faith Libraries. He succeeded in collecting and shipping four tons of books. A large collection came in as a result of Mr. Buffington's appearance on the Hobby Lobby broadcast in 1939. This radio program made possible a library at Lexington, S. C. Colleges such as Oberlin and Dartmouth have taken the support and maintenance of single units as their individual responsibility; the Ministerial Association at Iowa City, Iowa became interested and contributed the largest of the libraries.

"This type of work," Mr. Buffington comments, "does not carry with it some of the fine reports characteristic of other mission work. We are attempting to build attitudes and habits that vitally affect human behavior. The results of the first ten years of the original Faith Cabin Library are to be discovered in the community as you probe for them, not as you look over the columns of a balance sheet. The greater values of life—qualities of the soul—are like this."

A dream that became an adventure of faith; a dream that came true. Because someone believed, there are twenty-eight libraries in existence with some 150,000 books, where once there was nothing. A generation of youngsters are growing up to be better Americans through the knowledge they gain through their books. They, in turn, will lead others. They will take up the challenge and inspiration of those great men of the ages and carry the torch of knowledge and wisdom on to others. Since nobody could stop Willie Lee Buffington from dreaming, perhaps it is time for us to lend a hand—to the Faith Cabin Libraries.

DO YOU KNOW THAT—

NEGROES IN 28 SOUTHERN COMMUNITIES CAN NOW READ GOOD BOOKS BECAUSE OF THE FAITH CABIN LIBRARIES INITIATED BY WILLIE L. BUFFINGTON. A RECENT GRADUATE OF CROZER THEOLOGICAL SEMINARY. MR. BUFFINGTON ALSO TEACHES NEGRO STUDENTS AT BENEDICT COLLEGE. BOTH CROZER AND BENEDICT ARE BAPTIST SCHOOLS.

1943 MARKS THE 40TH ANNIVERSARY OF BAPTIST UNIVERSITY PASTORATE WORK

THE UNIVERSITY OF MICHIGAN CAMPUS WAS THE SCENE OF THE FIRST BAPTIST UNIVERSITY PASTORATE, BEGUN IN 1903. UNDER THE LEADERSHIP OF DR. NEWTON C. FETTER, 36 BAPTIST UNIVERSITY PASTORS SERVE OVER 18,000 STUDENTS ON 76 CAMPUSES OF STATE SUPPORTED AND INDEDENDENT UNIVERSITIES AND COLLEGES.

A Ministering Church —Today and Tomorrow

(Continued from page 7)

in Burma, the last stage of the war is likely to be more destructive than the first.

Let All Your People Know

Our missionaries who had to leave these invaded fields lost most of their possessions. Some are now in America, some are in Assam, or South India, some in West China. Some are interned by the Japanese. When the time comes we shall need to be prepared to send them back to their posts and establish them again in homes among the people whom they have led and loved.

Here at home the demobilization period will be a time of far-reaching readjustments. Millions of men and women who have been drawn away from their homes by war service will be returning or finding new homes and thus adding to the shifts of population which lend such a confusing aspect to American life. Pastors who went out as chaplains to the armed forces will be coming back, anxious to resume pastoral duties, and many of them will need help in finding pulpits. All schools for religious workers, including seminaries, have suffered the interruptions experienced throughout the field of education. This raises difficulties in the important matter of providing a staff of trained missionaries who will be ready as soon as the way is open to serve in areas that are now barred to us.

Withal, the people of our country have never stood more in need of Christian fellowship and strong church ties, for family life has been disrupted and young people will require wise and considerate direction if we are not to see a repetition of the moral slump that followed the first World War. Thousands of the younger workers in defense industries will probably have short notice when the time comes for them to find some other occupation. They will need vocational guidance and above all they will need a Christian purpose and Christian influences around them.

In respect to all these postwar duties we dare not wait for the event, because in the nature of the case we must be ready to act at once, without the delay and uncertainty of raising funds in a time when the whole financial structure may be in process of readjustment. It is common sense to recognize that when hostilities end there will come from far and near such urgent demands as will tax the resources of Christianity. If we do not create a reserve against that day, which will in all probability be quite as trying for the churches as any stage of the war, we shall be wanting in ordinary prudence and unmindful of our duty as stewards.

For your convenience in making contributions to the World Emergency Forward Fund, special envelopes have been provided and may be obtained in quantity by any church from the state office. The envelope containing your gift may be placed on the church collection plate or mailed directly to the World Emergency Forward Fund, 152 Madison Avenue, New York 16, N. Y.

In most Northern Baptist churches December 5 will be observed as a Sunday of Sacrifice and it is anticipated that the greater part of the fund will be contributed on or before that date. It will be recalled that the first Sunday of December was similarly observed in 1942 and also in 1941.

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Where there's Life there's Growth

(Concluded from page 8)

Conserving the Results of the Census

When the cards are returned, the task of classifying them will occupy the committee. First the cards should be separated into three groups: (1) Those who expressed a preference for the Baptist church; (2) those who expressed no preference for a particular church; and (3) those who expressed a definite preference for, or membership in, some other denomination. The cards in the first two groupings may be considered prospects. These should then be broken down into age groupings.

The stage is then set for the most important part of the whole movement—the follow-up. Up to this point it has been detail work which was most essential, but from here on comes the great opportunity to reach and influence the people who are actual prospects. Responsibility for the follow-up ought to be assigned to a special committee, or to the church board of Christian education, or to the teachers and officers council. The important thing is to place definite responsibility somewhere. The chairman ought to be someone who thoroughly understands the need for a systematic and persistent follow-up and who is willing and able to give the time and energy that will be required.

The "individual plan" of follow-up is generally recognized as the most effective method. For example, if there are five prospects in a given home or family, it is altogether possible that five different persons should do the calling. It all depends upon the age of each prospect. A boy or girl of junior age (9-11) should be called upon by the teacher of a junior class. An adult woman should be visited by an adult woman, a man by a man, young adults (25-35) by young adults, youth by youth. Sometimes it is well to have the call made by a teacher and a member of the class to which the prospect is to be invited. In other words, the "individual plan" calls for a personal visit to each prospect by someone who is directly related to the class or department in the church school to which the prospect is to be invited. The use of this plan makes obvious the wisdom of using individual cards when taking the census. It lessens the clerical work, and assures correct information on each individual contacted.

In many cases several calls will need to be made. The minimum should be three calls. A good policy is to consider a person as a good prospect until he is definitely lined up with some church school. Detailed suggestions for putting the follow-up plan into action, and suggestions for the callers may be secured free of charge from the Christian Education Department of The American Baptist Publication Society.

It will, of course, be a waste of time to bring in new people and then fail to hold them. If this happens, the whole endeavor to increase the church school attendance will have been simply an experience of failure. But this need not happen, for even as the census and the visitation are being planned and carried out, steps to improve the program and the teaching in the church school may be under way. BAPTIST LEADER will, in the months ahead, carry both articles and suggestions for workers' conferences which will point the way for the church school that desires to make real progress and achievement this year. The Achievement Plan, with "A *Growing* School" as one of its goals, is designed especially to interpret the essential goals toward which all church schools should be moving. Your church school leaders should be familiar with the plan and be leading the school toward the goals. If it has not been introduced in your church, write to the Christian Education Department of The American Baptist Publication Society for a free brochure which will give you fuller information about this vital program which is both interesting and suggestive for your school.

Only the strong of heart will have the courage to believe they can have a *growing* church school today. But let us be thankful for those who have the courage to be true to their high calling as the disciples of the Master—those who believe that their Lord can use them as "fishers of men."

Certainly a church school should grow! To think and feel otherwise is to be blind to the fact that "growth is one of the fundamental properties of life." But more important is the fact that in so far as we are satisfied either to stand still or to sustain slight losses in the midst of untold opportunities, we are failing to obey the command of our Lord who said: "Go ye therefore, and teach all nations, . . ."

Dare we be satisfied with anything less than a growing school?

Resurrection of a Downtown Church

(Concluded from page 11)

son in his former church, together with his commitment to certain specific services in First Church; third, a pledge to support the current expenses and the missionary work of the church. Heads of departments—ushers, deacons, church school workers—examine the questionnaire to determine what service the new member can render, and also to decide what help the church can give to the new member. When the questionnaire is turned in, the member is given a pledge card to sign and a package of offering envelopes.

Missionary Concern

Dr. Julianel is especially interested that a real missionary concern for the world be at the heart of the program of the First Church. He feels that every member of his church should be contributing to missions. The enthusiasm he expresses grew in part out of an experience he had in raising money for the building debt of another church during the depression years. When he had realized that missions are of more important concern for that particular church's members—more important even than liquidating the debt—contributions to missions rapidly increased, as did the contributions both to the building fund and to the regular current expenses. That is another reason why, in his ministry to the First Baptist Church of San Francisco, Dr. Julianel has counseled that missions be placed first in the hearts and minds of his people. In this he has had a response characteristic of such a far-sighted congregation. Together, people and pastor have demonstrated that vital missionary concern opens the way for a church to expand its own program. The First Church is now indeed a missionary church, and the membership rejoices in that achievement.

Has the zenith been reached? You would not think so were you to hear the different people of the church discuss their future plans. Their past record gratifies them, but they propose to surpass that in the very near future. "There is a real opportunity and need for our downtown church," they explain. "That's why we must maintain an active, evangelistic and progressive program." This pastor can count on his people.

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With Whom Is No Variableness, Neither Shadow of Turning

It fortifies my soul to know
That though I perish, truth is so;
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, thou dost not fall.

—ARTHUR HUGH CLOUGH

THE CAPE COD PLAN

"MEN OUGHT AL WAYS TO PRAY"

MR. WALTER DWYER, ORIGINATOR OF THE PLAN

HYANNIS BAPTIST CHURCH, WHERE THE PLAN WAS FIRST INTRODUCED

REV. JOHN F. W. HOWELL, PASTOR OF THE HYANNIS BAPTIST CHURCH

ON JANUARY 12, 1942, more than thirty Protestant clergymen and chaplains met in the Hyannis Baptist Parish House, where the Rev. John F. W. Howell is minister, to hear Walter Dwyer present his unique plan by which he hoped to establish a united Christian front in America. First, the speaker explained how the idea had come to him. While reading Mr. Emerson's works, he had been impressed with the poet's statement that every person should try to be like a pane of glass through which the Divine Light would shine. Intrigued by the dynamics of such a possibility, Mr. Dwyer wondered if a nation could be found whose people unitedly would be willing so to dedicate themselves that this Light might shine through them. Even his own country, he decided, had no such spirit of consecration. But could they be led to see it, to envision what such a dedication would mean? Mr. Dwyer let his mind dwell upon that and sought to formulate a practical method by which the United States might become a united spiritual front.

In the very beginning it was necessary that there be a common denominator—something on which all peoples could agree—if such a spiritual front was to be formed. It was then that these words of Mr. Emerson's were suggested: "We are saved as individuals, not as nations." It was reasonable to believe that individuals—millions of them throughout our nation—were ready for God's will to be done through them; and the best means of uniting them would be through some form of prayer. With this in mind, the clergymen were called to the Baptist house to lay plans. A week later, the first public meeting was held at West Dennis, Mass. At that time, a definite—but refreshingly simple—program was presented. Its only purpose was the enlistment of persons who would pledge themselves to offer three times daily this prayer: *"Father, thy will be done through me."* The very thought of a united people offering such a simple, sincere prayer each morning, noon and night, fired the imagination of Christians, for all faiths and denominations could join in this meaningful seven-word petition.

No one can say exactly what has transpired in the minds and hearts of those who have prayed this prayer in the manner suggested, but these results have been observed from the first experiment in New England:

First, church attendance in the seven towns increased. Second, lethargic church members became active missionaries for the idea, reaching unchurched citizens with an appeal to their desire for a spiritually strong and united nation. Finally, shut-ins of all descriptions have found a new meaning in life and an opportunity to do something constructive, by letters to their friends and acquaintances, to further the dissemination of the great idea in the seven-word prayer.

The second phase in enlisting the peoples of the nation in this prayer endeavor was to secure endorsement by leaders in various denominations and faiths. This was achieved through personal contact, articles in national and international publications and through radio programs.

In addition to complete endorsement by leaders of the Protestant Episcopal Church, Methodist Church, Congregational-Christian Church, Lutheran Church, and the Presbyterian Church in the U.S.A., Northern Baptist Convention approval was voiced by President Joseph C. Robbins, who wrote: "If all Christian people would pray this simple prayer intelligently with definite, persistent, individual purpose, it would mean much to our individual lives, to our churches, to our nation, and to the world."

Dr. Ralph W. Sockman in his nationwide address on the National Radio Pulpit in March, 1943, launched the complete Cape Cod Plan. It consists of three parts:

1. Each church, through its pastor or a special committee, should distribute and receive signed pledges from all members of the congregation who wish to use the prayer in asking that God's will be done through their lives. Pledge cards may also be distributed to other interested persons in the communities.

2. Each church may accept the responsibility in its own community to carry this message to: every shut-in, sick, or incapacitated person. The individuals in these groups would function as active auxiliaries of the Plan and likewise enlist others by mail, telephone, and by personal effort. The total number throughout the nation under these headings is forty million. They can be enlisted to aid America only as each church in its own community accepts responsibility to reach them.

3. Each church that first receives this message in any community has the distinction of carrying it to the other Protestant denominations, who may not yet have heard of it. Thus will be created a United Spiritual Front composed of people of many denominations and also those who claim no denomination, but who love God and country.

Persons who believe in the efficacy of the seven-word prayer are asked not only to pledge themselves to offer it three times daily after registering their pledge with their own church but also to interest others in this significant prayer movement and to secure the pledges of seven other persons to pray as they do.

It should be pointed out that The Cape Cod Plan is not another organization. It does not even solicit funds. It is simply the prayer effort of people all over the country in a national offensive for a United Spiritual Front. Inquiries, accompanied by return postage, may be made to The Cape Cod Plan, West Dennis, Mass. It is felt that the use of this prayer is the first elementary test that we must face and accept if we wish to make the United States a notable Spiritual Front.

"Leaders Say":

At the request of The International Council of Religious Education, three of our nation's leaders have expressed their concern for the unusual opportunities of Christian education.

RELIGIOUS EDUCATION

In these times that give supreme test to America's faith in the inevitability of divine dispensation, it is well to redirect attention to the place that religion always has occupied in the conduct of our nation's affairs. Therefore, I am glad that The International Council is seeking wide promotion of Christian education.

Determined foes deny, defy and would defile the very conceptions and aspirations which to us, nurtured in liberty, make life precious and sacred. The way to victory may be long and difficult, and a rebirth of religious consciousness will give to us as a nation a firmer confidence in the righteousness of our cause.

There are no atheists in the foxholes that screen our troops from an enemy determinedly bent on snuffing out their existence, nor among our parachuters who drift down behind the enemy's defenses to chance their lives as they disrupt his communications. There is no religious scoffing among those who make up the hardy advance guard that lands on the enemy's beaches and fans out under a rain of deadly missiles to protect the lives of those who follow them. These men are so close to the realities of life and death that when they whisper a prayer it can only build up their confidence and courage.

A large portion of the world is today under the bloody heels of men who have made a religion of devious thinking and brutal actions. The two decades between the two World Wars was a period of cynicism and little faith. In the enslaved and dictated countries cynicism has found its fullest and ugliest expression. During these decades it became "smart" to question moral values, to debunk everything, to rationalize brutality, to make excuses for horrors at home and abroad. We have heard men sneer at freedom and make light of democracy. Many forgot that our code of morals and our respect for truth and fair dealing are not arbitrary laws imposed from the outside but the products of thousands of years of human experience—the quintessence of the wisdom of the ages, of Christianity.

America needs dedication to higher standards in public life and of conduct in business. Each individual needs to rededicate himself to religious study, that he may fulfill his birthright as a child of the one God. Only in humility engendered through religious education may those individuals who compose society attain the highest concept of service to themselves, their fellow men, their America, and peace, prosperity and happiness for the world.

ERIC A. JOHNSTON,
President, Chamber of Commerce of the United States

BELIEF IN A LIVING GOD NECESSARY FOR VICTORY

In the midst of the material havoc of total war, mankind, without religious faith, would have little to sustain it. Total war means the destruction of everything material. It means ruined cities, factories in ashes, homes reduced to rubble. Faith, religious faith, alone is beyond its reach.

Some men call that faith "hope," but, by whatever name it is known, its inspiration is the same: man's unshaken belief in God. It is only when man loses that belief that faith forsakes him, and then only can he be totally destroyed.

In their worship of things material, our enemies forgot, or rather scorned, that intangible which they could not understand. It was coldly logical to them—as logical as two and two making four—that the better equipped, the better trained army should win. It was completely inconceivable to Hitler or to Mussolini that the puny democracies could stand up to that army. They had calculated, in material values, to have every advantage on their side, down to the last round of ammunition. Victory seemed inescapable.

Long before, of course, they had cut God out of their calculations. He wasn't included among the planes, the tanks, the submarines.

Some place, perhaps, the onetime Italian dictator, Benito Mussolini, is going over those sums in his head, trying to figure out to his own satisfaction why his calculations were wrong—why so many planes, tanks and guns failed to spell victory.

It is timely now, with the certainty of victory growing clearer with each passing day, to remember in all humility the faith and the hope that sustained us in those dark early days. In the past eighteen months we have accomplished the impossible. Our faith and hope, based on our unshakable belief in a living God, have worked the miracle, the miracle that never will be understood by those nations that left him out of their calculations.

PAUL V. MCNUTT,
Chairman of the War Manpower Commission

CALLING ALL CITIZENS

Fifteen million children and young people in the United States and Canada are today growing up without regular religious instruction. Christian character, developed through such instruction, is absolutely indispensable to a free democratic society. We are winning this war, but in winning it we can easily lose our freedom, if our children and youth continue to live in a nation where the very basic truths of morality and religion are no longer taught to *all*, but to only *one-half*. In my judgment, it is most important that *all* children and young people, as well as adults, add to the traditional three R's of the public school a fourth one, namely that of Religion.

As in the days of the founding of these two great countries, the home must again become the spiritual cradle of the nation. In these homes, God and Christ must be living realities; family worship must be practiced daily; sons and daughters must be taught out of the Bible; prayer must become a powerful force in developing Christian personality; and regular attendance at church and Sunday school on the part of all members must be the program of every American family.

A nation cannot be half slave and half free, neither can a nation be half religious and half irreligious—and continue as a great nation. If these United States and our sister nation, Canada, are to have leading parts in the postwar world, all citizens, young as well as old, must themselves be living examples of the Fatherhood of God and the Brotherhood of Man. Only in this way can such a gospel be most effectively preached.

In the absence of our President, Lt. Comdr. Harold E. Stassen, and as Acting President of The International Council of Religious Education, I call upon all Americans to consider the need at hand: as ministers, to give special heed to the plans for religious education in the local churches; as churches, to make definite plans from time to time for programs and activities of a community-wide nature, possibly around the general theme, "Community Foundations"; as laymen, to give serious thought to immediate ways of bringing Christian teaching to the millions of children and youth now without it through no fault of their own.

JAMES L. KRAFT,
Acting President of The International Council of Religious Education

Suggested Program for November

CHURCH SCHOOL WORKERS' CONFERENCE

A *Growing* School

By FRANK E. JOHNSTON

Introduction

This month's program for the Workers' Conference should be led by two individuals. One person may conduct the worship service and endeavor to lead the group into a receptive attitude toward the presentation to follow. Another will lead in presenting the material for discussion. He should have completed statistical research that will enable him to present a clear picture of what has happened to attendance in your church school. His figures should cover the past five years. It is desirable that the members of your workers' conference be brought face to face with the true situation that exists in your local church.

Worship

OPENING PRAYER

HYMN: "Lord, Speak to Me, That I May Speak"

SCRIPTURE: The Beatitudes (Matthew 5: 1-12)

HYMN: "Dear Lord and Father of Mankind"

OPPORTUNITY FOR PRAYER: (Workers will be asked to voice their prayers, or to pray silently, as they desire. The period of prayer should be closed by inviting everyone to repeat the Lord's Prayer.)

Presentation

In order that facts, rather than personal opinions, may be available, a thorough analysis of the attendance records over a period of five years should be presented. The figures should be given for individual departments and for the school as a whole. A table of figures (similar to Fig. 1 on this page) will provide the necessary information. It will be more helpful to everyone present if mimeographed copies are distributed. If a blackboard is available, a large graph (similar to Fig. 2 on this page) may be used by the leader. Such a graph, with different colored chalk for each department, will enable the workers to see at a glance how each department has fared over the five-year period. For both the table and the chart it is well to use "average" attendance figures.

After noting certain general and seasonal attendance trends, it will prove enlightening to look at each department separately. Special attention should be given to the points indicating their greatest losses. Is it a general decrease, or have only certain departments been noticeably affected? Do the table and graph reveal any especially weak

Department	1938 1939	1939 1940	1940 1941	1941 1942	1942 1943
Nursery					
Beginners					
Primary					
Junior					
Junior High					
Senior High					
Youth					
Adult					
Total					

Fig. 1. Attention should be directed to departments in which losses have been experienced

department—from which pupils are constantly being lost? Did your school, department by department, gain under the impetus of the Baptist Church School Advance? Has it held its gains, or has it let them disappear? How has the entrance of young people into the war effort affected your young people's department? These and many other interesting points for emphasis will suggest possibilities for a discussion period.

Discussion

After the facts have been presented—and they must be accurate to be useful—workers must face the implications. Do the figures indicate an adequate staff? Do our teachers follow up all absentees? Is the church roll checked regularly to see that all church members are church school members? Is there an organized, sincere effort to reach those in our community who do not attend church school? Do we have an intelligent, challenging goal—such as the one suggested in the Achievement Plan — for becoming a *growing* school? These and many other questions will come to the mind of the leader as he plans the group discussion. Through such questions he can guide the discussion toward an interesting exchange of ideas that will result in a *growing* school.

For an inspiring account of what can happen when a group of churches set themselves to a program of real growth, turn to the June, 1943, issue of BAPTIST LEADER (page 8). Read the story of what happened in Philadelphia during the Church School Enlargement Program. Read the article in this issue found on page 8. In it you will find some helpful suggestions for building larger and stronger church schools. By presenting some of the ideas from these two articles, the leader may enable the workers to realize the need existing in the local church school. When they do realize such need, the time will be ripe to initiate a program of enlargement in your school. Ask the group to adopt a goal toward which they may work. Be sure that goal is possible of achievement.

Closing

The closing moments of the conference should be devoted to a short service of rededication and reconsecration. If the group has adopted a goal of increased attendance, ask them actually to dedicate themselves to its achievement. The closing moments should be spent in a sincere effort to feel God's guidance in the work of the church school. The conference should be ended with the singing of two stanzas of "Take My Life."

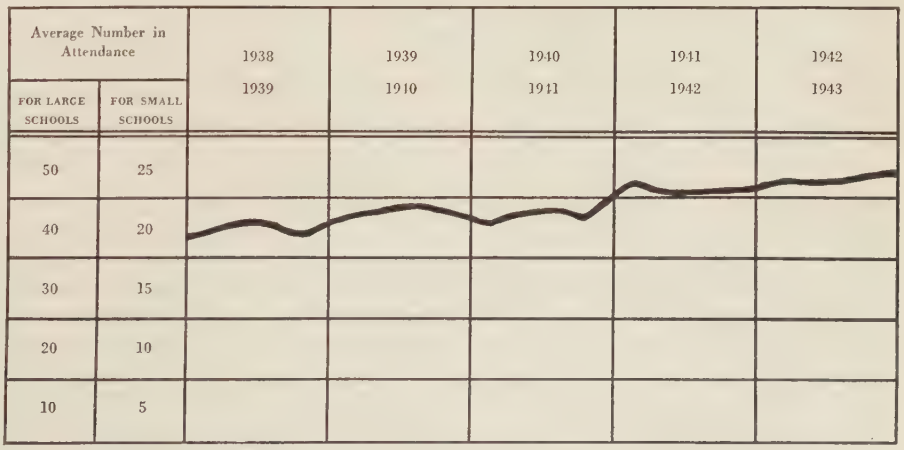

Fig. 2. Use different colored chalks for each department. White chalk indicates total church school attendance.

The Christian Minister

By ROBERT NEWELL ZEARFOSS

MANY of our religious leaders have heard the call to the chaplaincy and are serving our men both at home and abroad. That is as it should be, for our men in the armed forces seek earnestly for the reassurance and faith of religion. But at the same time the high tension in our nation calls for the very able leadership of the ministers at home. In many respects the task of the pastors is every bit as nerve-racking as that of the chaplains upon the far-flung battle fronts.

It now has been three years since the first registration for Selective Service in October, 1940. Profound changes have taken place in church life since that time. In most congregations an average of at least 10 per cent of their most active membership has been called into the service of the nation. These are the young people who served as teachers in the Sunday school, as members of the board of deacons, as trustees, and as leaders of the young people's work. Their departure has affected greatly the thinking and working of the other 90 per cent in each congregation—their parents and immediate friends, as well as those whom they taught or led.

This departure of young men and women called up into service by the nation has altered profoundly the activities of the minister. It has not changed his proclamation of the gospel of Christ, but it has opened new areas of need for his ministry. His pastoral function has increased greatly in service to the men who have received notice to report for induction as well as to their families. Both men and families must adjust themselves to the soldier's departure and the change from civilian life. It is the minister's privilege to talk with each man before he leaves for camp, reminding him that all that he cherishes in the Christian religion will now come to his aid to steady him in moments of loneliness and indecision. As the soldier's minister he should see him off to camp by accompanying him to the station, and let him know that the minister and each member of the congregation have faith in him as a Christian man. Correspondence between minister and soldier should be a steady flow, keeping strong the ties between the soldier in camp and his home church. This not only should include warm, personal letters from the minister himself but also should include church bulletins, parish papers, *The Secret Place,* mimeographed sermons, gifts and messages from the Women's Society, men's organizations, and the young people's groups. It should be as steady for the soldier known only casually to the congregation as it is to the boy whose family is well established in the church community. When these men return on furlough, it is the minister who has the opportunity to note their presence in the congregation, to greet them warmly, to demonstrate the interest of all in their welfare. No opportunity should be missed for talking with these men when they return home. Set aside blocks of time so that they may express themselves and receive the Christian counsel of their pastor. They yearn for encouragement in their personal convictions, and they cherish the advice of the only man they can look to as their personal spiritual advisor—their home church minister.

But the pastor in time of war discovers that by far the heavier call upon him as a spokesman of the gospel comes from the homes within the church from which these men have gone. Many are the questions, the doubts, the fears of loved ones who courageously have sent their sons, husbands, brothers off to war. They are hungry for the great affirmation of Christian faith. They need to be reminded that the God of Christ is a loving, personal, challenging God. For them it must be emphasized that now of all times, their faith is challenged; that through prayer, daily devotions and high Christian purpose in these empty days they can best insure the ties of blood and spirit between parent and son, husband and wife. The minister deceives himself and misses an opportunity of service to his Master, if he is misled by the outward calm and forced steadiness of these parishoners who have a blue star in the living room window. The minister is the only one to whom they can really talk and in whom they can confide. Their faith for the future and the healthiness of their religious beliefs are greatly enhanced by his ministry.

Every hour of the day counts in times like these. The pastor will have less time for routine social affairs and more time for calling that matters, study that is provocative, counseling that brings healing to the "sore afraid." The absence of the young leaders of the church will increase the burden of administrative responsibility. The lengthened hours of work, the decision of women to go into war work, "swing shift," civilian defense, volunteer war work—all will greatly try the minister, his official boards and the church itself. This increased activity within the community will greatly change the accustomed program of the church. In the absence of older young people, a greater stress will be placed on the junior high and high school youth within the church. Many groups will dwindle away, but new opportunities will present themselves if the minister looks around.

One of the greatest tests of the minister of the local church in time of war will present itself in his ability to cope with an atmosphere surcharged with emotional electricity. It is easy to become unbalanced in a world pregnant with hate. Men and women become aware of a nervous impatience and sensitivity within them that only a high religious faith can calm. Injustices creep in that damage underprivileged and misused citizens. Emotions boil close to the surface and nerves are on edge. Suspicion runs rampant when citizens are uneasy. The minister in time of war must constantly remind himself of this state of mind. It does no good to use the pulpit for haranguing such people against these hidden diseases. Rather, it means everything to the cause of Christ in the local community for the minister to devote his time to understanding his people and the subsurface strains that plague them. He is the one who must have patience and high Christian faith. He is the one who is called to soothe wounds of the spirit and the mind. His is the task of opening the eyes of his people to the soundness of a generous heart and the goodness of a gospel of love. It is a difficult assignment. The minister, who has sought to comfort his congregation and strengthen their faith, himself will be faithful to Christ, by denying himself and taking up the cross in service to a war-stricken congregation.

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Baptist ministers and other leaders in our churches will be interested in the work of The Very Rev. Leland Stark among servicemen. His work indicates one way by which an active family may augment personally the program sponsored by local churches. Mr. Stark, Episcopal rector in Sioux Falls, South Dakota, and Mrs. Stark knew what they would want others to do for them if they were suddenly deprived of the opportunity to hear great music. They decided to do the same thing for the boys.

They planned Sunday evening waffle suppers, followed by the playing of classical records. What the Starks first assumed to be patriotic duty was soon transformed into the most enriching experiences of their lives. Gifted musicians and prominent music lovers—Franklin Coates, organist choirmaster of the famed "Little Church Around the Corner"; Frank Whitmore, noted baritone; Paul Callaway, pupil of Dupré; and many others—have enjoyed waffles and music with the Starks. Gratitude of the boys has been clearly felt. The hosts advise others: "Share your music with our men; and be convinced that music, in war or peace, is a priority."

PARENTS Are Interested, Too

By ELIZABETH S. WHITEHOUSE

Boury from Three Lions

THE NEW JUNIOR superintendent and her five teachers were supposed to be planning a program for home visitation, but most of the teachers, apparently, had all their time taken by other activities.

"Anyway," remarked Miss Youngest Teacher, "it doesn't do much good to call. Most of the parents of these children do not belong to the church. We couldn't even get them to come out for a special meeting for parents last year."

"I'm sure I've done my best," sighed Mrs. Oldest Teacher. "I called last year on the parents of every child in my class. But they just wouldn't respond."

"I don't know the mothers of any of my juniors," Miss Timid Teacher said tremulously. "And I wouldn't know what to say to them if I did."

"Most of us simply do not have time for these extra things," declared Mrs. Busiest Teacher. "We are so glad that you have such an interest in this plan for calling," she added brightly, looking at the new superintendent. "And I'm sure we all have the greatest confidence in you."

"Oh, yes, indeed," echoed the others.

Miss Superintendent thought hard. Should she insist that each teacher do her own calling?

"It's no use asking me to call," declared Mrs. Mother of Three. "I took this class on condition that I wouldn't be asked to do anything else, and that includes calling!" she concluded with emphasis.

So there it was. Miss Superintendent laughed with some effort. "It does look then, as though it were up to me, doesn't it? Well, I'll do it on two conditions. One, that each of you will go calling with me at least for one afternoon. Oh, you won't have to say a word unless you want to, beyond 'How do you do.' Two, that all the plans for home contacts be worked out by us in teachers' meeting, and all the results be discussed here." And so it was agreed.

As the conference proceeded a number of steps were planned. It was agreed that Miss Superintendent would write a friendly letter to the parents explaining the aims of the Junior Department and the work under way. The letter would conclude with a cordial invitation to all parents to visit the department and meet the teachers of their children, and with a promise to keep the parents informed of any special events that might take place within the department. This letter was mimeographed and mailed out in a church envelope.

Then armed with three or four sharp pencils, a dozen 3 by 5 cards, and several copies of the leaflets, "A Message to Parents,"[1] "You Are Teaching Your Child Religion,"[2] and "How a Child's Idea of God Develops"[2] the superintendent was ready for her first day's calling. Miss Youngest Teacher, the first volunteer, carried the community map which the teachers had made in their meeting. On it the home of every junior had been located, and it had been zoned or divided into sections for ease in getting about.

[1] A quarterly folder for parents, explaining the Judson Keystone Graded Courses, and suggesting home activities. Two cents each. The American Baptist Publication Society.

[2] Five cents. The International Council of Religious Education. 203 N. Wabash Ave., Chicago, Ill.

The names and addresses for the first afternoon's calling were penciled on the cards in Miss Superintendent's handbag.

"Good afternoon," said Miss Superintendent pleasantly as the first door opened in response to her ring. "We are from the Junior Department of the Sunnyside Avenue Church. We'd like to have you tell us something about Ethel. May we come in?"

"Oh!" was the cordial response, "you are the lady who wrote the letter. Come in!"

In a few moments the three were seated comfortably. Soon Miss Superintendent drew forth the card bearing Ethel's name. "One thing we are trying to do this fall is to get a complete and correct record for each of our juniors. Will you tell me Ethel's middle name?" A few minutes were spent in getting Ethel's name (correctly spelled), her address, telephone number, age, birthday, school grade, her parents' names and church affiliation. Then Miss Superintendent asked a number of questions. "What does Ethel like best to do? Does she draw? Does she enjoy reading aloud? What are her favorite books? Has she ever taken part in a play?

(Please turn to page 21)

PLAYING TAG Around the World

By NINA MILLEN

WHEN MISS BETTY was asked to take charge of the recreation period for the children's mission study group, she was pleased. She was young, she liked children, and she knew games. Besides, she welcomed the association with Mrs. Bott, a middle-aged woman who had proved to be an excellent leader of children in her chosen field of missionary education.

"The children need to let off their energy," Mrs. Bott explained to Miss Betty, when she asked her to take charge of the play period. "They do better work and study after they have had five or ten minutes of play."

So Miss Betty directed the play period and at each meeting she taught the children a new game. She acted as an assistant in one of the groups and was rather surprised to find out how much she learned about missions in the process. Then one day on her way to the church a big idea struck her. She could hardly wait to consult Mrs. Bott about it.

"Why couldn't I teach missions through games?" asked Miss Betty as soon as she saw Mrs. Bott.

"But how?" asked Mrs. Bott in surprise. When she had heard Miss Betty's idea, she approved heartily. At the next meeting Miss Betty began to work out her scheme.

"We've been playing games that are used in our country," said Miss Betty. "I think that it would be fun to play games that come from other countries. Maybe you do not know it, but games of tag are played in about every country of the world. Tag is played in many different ways, of course. In China alone there are several kinds. I thought you might enjoy learning how tag is played in a number of different countries. Since you heard a story about India today, how would you like to learn a kind of tag that the children of India play?"

The boys and girls agreed enthusiastically. Miss Betty went on with her explanation. "In India the people get their water from wells and they carry it in earthen pots that look like this (on the board she drew a picture of a water pot of India). This game of tag that I shall teach is called 'Water Pots,' because the children sitting still play that they are pots of water. I'm sure that the Indian children must look very gay as they squat on the ground in the bright-colored clothes. The girls wear saris of pink or cerise, or light green and bright yellow. The boys wear bright colors, too. (She showed pictures of Indian children in their gay clothes.) As you play this game, just pretend that you are boys and girls of India with pretty brown skins, dark eyes and hair, and that you are dressed in clothes of gay colors."

Miss Betty went on to explain how the game was played. She chose Eleanor to be "it" and then divided the remaining children into two equal groups. "You are the Water Pots and you must squat down in a line about three or four feet apart," she said to one group. "You are the Runners," she said to the other group. "Eleanor will chase you and try to tag you and you must try to escape her by running back and forth between the Water Pots. Eleanor cannot go between the Water Pots. She must always run around the end of the line." To Eleanor she said, "When you get tired chasing, squat down beside a Water Pot, who then becomes 'it,' while you become a Water Pot. Now you can begin playing."

The game of tag from India proved to be such a success that at the next meeting Miss Betty taught the children a game from China called "Water Sprite." "In China there are many great rivers," she explained. "When the rains fall heavily, the rivers overflow their banks and cause loss of life and property. There is an old Chinese belief that spirits or sprites live in the middle of the rivers and that it is they who cause the loss of life. The spirits were thought to lure people who were passing by into the river. The game of Water Sprite springs from the old belief. I shall choose Billy to be the Water Sprite and this wide space I have marked off is the river. The rest of you must divide into two equal groups and stand along the banks of the river. The Water Sprite will motion to a player on the river bank who must motion to a player on the opposite side. The two players must change sides and the Water Sprite will try to tag one of them. If he does not manage to touch one, he motions to another player who in turn motions an opposite player to change places with him. If he succeeds, that one is the next Water Sprite, while the former Water Sprite takes his place on the bank."

The fun was fast and furious for a while. When it was over, Billy said, "Oh, Miss Betty, will you teach us a tag game from another country next time?"

"Yes, indeed," smiled Miss Betty. "I'll teach you a tag game from Africa."

At the next meeting all the children were eager to begin the new tag game.

"In some parts of Africa there are huge snakes that are called boa constrictors. Here is a picture of one. The children who live in the part of Africa called Togoland have made up a game about these big snakes. They choose one child to be the 'Snake' and mark off a spot about ten feet square to be his home. The 'Snake' leaves his home and chases the other children until he catches one. The two of them are now the 'Snake.' They hold hands and try to catch the others. They can only tag with their free hands. Each child who is caught must join the 'Snake.' The

player who was the first 'Snake' always stays at the head of the line. The players can only be caught by being tagged by the free hand of the child at either end of the 'Snake.' If the children making up the 'Snake' let go their hands, they must all dash to home and reform again, before they can go on playing. The game goes on until all the children have been caught and made part of the 'Snake.' The last to be caught is the winner."

Margie was chosen as the "Snake." A home was marked for her on the floor and the game began. When it was over, the children wanted to play "Water Pots" and "Water Sprite" again.

"If you want to stay after the meeting we can play them," said Mrs. Bott. "How would you like to play one of the games you have learned when your parents are here for our closing meeting?"

The children liked the idea and decided that "Water Sprite" would be the game played. Billy was chosen to tell the parents about it.

"I wish we had time to tell them about all the games we learned," mourned Billy. "Games from other countries are fun to play."

As they walked home together, Mrs. Bott said to Miss Betty, "I wouldn't have believed that missionary teaching could be given through games. But just think what our boys and girls have learned in that way! They know that children of other countries like to play and that they have good games. They have learned to respect them just because their games are good to play. Besides which they have learned something of the customs, beliefs, and clothes of other countries. After this I shall always count the recreation period as part of my missionary program."

NOTE: The games described in this article are taken from *Children's Games from Many Lands*, compiled by Nina Millen. Published by the Friendship Press, New York. Cloth, $1.00.

Parents Are Interested, Too

(Continued from page 19)

Does Ethel make friends easily? Is she taking music lessons?"

"You see," she added, "we need your help in getting better acquainted with Ethel. It will be so much easier for us to help her to plan her Sunday school work if we know something about her abilities and special interests."

Miss Youngest Teacher could not help but notice how increasingly easy it was for Ethel's mother to talk as she answered specific questions, and added explanations of her own. It was not long before Mrs. Blank was showing the callers some of Ethel's drawings and her school report that revealed special aptitudes in both music and drawing.

"Perhaps Ethel is the junior we have been trying to find to block out the design for our worship screen." Miss Superintendent turned to Miss Youngest Teacher who nodded vigorously. "And do you think Ethel feels enough confidence in herself to play the quiet music for some worship program, if she had a chance to practice it ahead of time?" Ethel's pleased mother was sure that she could do this.

The next question seemed to startle Mrs. Blank. "What do you like to do that you think juniors could enjoy with you?" Then she laughed at Mrs. Blank's dismay and her quick, "Oh gracious, I don't do anything!"

"You see," Miss Superintendent explained. "We plan to keep a list of resource helpers for our Junior Department. I have found some mothers who tell stories delightfully, or who sing or play some instrument. Some mothers have been to interesting places about which juniors like to hear. In another church, I had a father of one of our juniors who could make a picture fairly come alive and speak, and the juniors loved it when he came in to explain a picture to us. Often we find parents who do not feel that they can join us as teachers of classes, but who will come in and share something special with us. I should like Ethel and our other juniors to have just such happy experiences in this church, wouldn't you?"

"Well," began Mrs. Blank slowly, "Ethel and I have been making a book of trees which we both enjoy a great deal. But then, that wouldn't be anything we could do in Sunday school, I suppose."

"Why not?" asked Miss Superintendent quietly. "Perhaps Ethel could show us the book some Sunday and tell us how you have worked it out together. Then if you would come down and tell us how to get better acquainted with trees, or better yet, plan to take us tree hunting some afternoon after school——"

"Oh, I'd like that," Mrs. Blank broke in impulsively. "I used to be a teacher, and I think I might do something like that if it would really help."

"Fine!" agreed the visitors. "You and Ethel talk it over and when you are ready to invite us, I know there will be a number of juniors who will want to come." Miss Superintendent went on to explain some of the religious values that become real to juniors through just such firsthand contacts with God's handiwork, under the leadership of people who could open their eyes to its wonders and beauty. She left the leaflet, "You Are Teaching Your Child Religion," beside Mrs. Blank on the table as she rose to go.

"You know," Mrs. Blank said at the door, "I am not a member of the church. My membership is still in the town where I lived before I married. But I am interested in your plans for the juniors, and if I can help I'd like to, even though I do not feel that I can take a class in the department."

(Please turn to page 24)

THE PHOTOGRAPHS ILLUSTRATE THE GAMES DESCRIBED BY MISS MILLEN. OPPOSITE PAGE: "WATER POTS"; BELOW LEFT: "WATER SPRITE"; RIGHT: "SNAKE"

Photos by Ralph Berry

We Create a Song

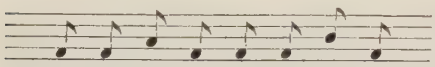
By VIRGINIA GLOVER

WHEN boys and girls sing a song of their own creation there are joy, enthusiasm, and understanding in their singing which are thrilling to hear. A group of third-grade boys and girls in my church school class spontaneously produced such a song, inspired by our spring worship material.

Early in March we began to learn from posters songs and Scripture to be used in spring worship services. "This Is My Father's World," Mendelssohn's "Spring Song," with some very lovely words, and Ethel Smither's "Spring Is Here" were some of the songs used. Psalm 95: 1-7*a* and Song of Solomon 2: 11-12 were favorite Scripture passages. We had friendly talks about signs of spring and new life for which we should be watching.

One morning at the beginning of the period one of the boys eagerly brought to the front of the room a poem that he had copied from a supplementary school reader. He said, "It made me think right away about what we've been learning at church school." He had associated with this poem the "spirit" of our study. The boy read the stanza for the class. The thought in the verse was lovely and would add to the study of the group. I asked, "Perhaps together we could make a song of this lovely poem; would you like to try?" The suggestion met with delightful enthusiasm.

We put a piece of music note paper on the piano. Then I asked, "How do you think the first line of this poem might sound if one wanted to sing it? 'Spring is coming, spring is coming.'" At first two or three children tried. For each one I found the notes on the piano and played what he had sung. The children selected the tune they liked best. I jotted the notes down quickly like this:



Soon we had the first part which we sang. It is No. 1 in the next column.

I explained that in music it is customary to repeat a tune at least once, so we decided to start the next part of our song like the first, then continue with something new. We developed our music a phrase at a time until the stanza was complete. No. 2 below shows how the "music notes" for the remainder of the verse looked on my staff.

I told the children I would have the lower notes worked out for them and the words printed on a poster for our next class session. They might choose pictures to illustrate it, and our song would be ready to sing.

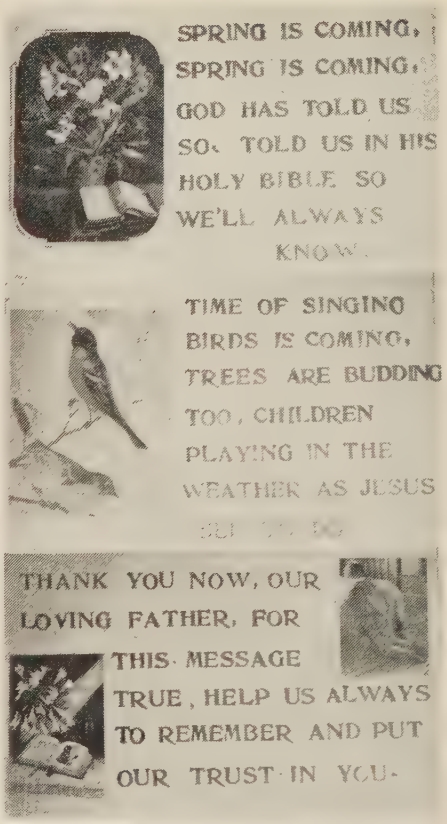
It was a simple matter to take the rough sketch of their theme and rhythm, sit down at the piano and work out the harmony, key and time.

Next week the boys and girls were delighted to choose the pictures for the poster. We hummed the tune to refresh memory, then sang. Never before have I heard children sing a new song so well—it *belonged* to them.

A little girl said, "Maybe we could make up some words for a second verse." I was pleased to have the suggestion come from a child, for I had planned to have them do that very thing. To guide their thinking I asked some questions. "Is there any way we would know spring is sure to come even if it should be late in the year and we could see no signs of it? Have we found out anywhere else? Has anyone told us?" The answer came, "God has told us." I went to the blackboard and wrote,

"Spring is coming, spring is coming
God has told us so."

I sang this much of the "new verse," then told the children we would sing it together, thinking while we sang, how we might go on. The question, "Where did God tell us, besides in nature, that spring would come?" brought out the next line. "In the Bible," came the answer. This was worked out to fit the rhythm. We found it would work well if said this way, "Told us in his holy Bible." The next line came slowly. We found the line must end with some word which would rhyme with "so" of the second line. One child suggested that "know" might do. On the board now was,

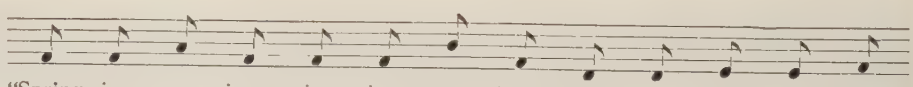


"Spring is coming, spring is coming,
God has told us so;
Told us in his holy Bible
. . . . . know."

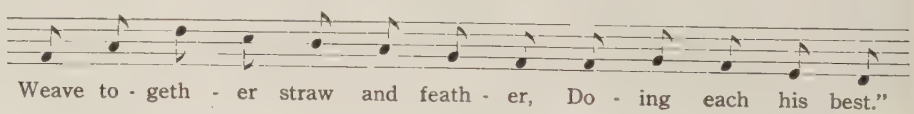
After conversation the final result was "So we'll always know." In the fifth line the use of the Scripture reference, Song of Solomon 2: 12, can be observed, changed just a little to suit the rhythm. "Time of singing birds is coming, Trees are budding too" came easily. Right away a little girl said, "I like the verse about the rain being over and gone for I like the kind of weather when children can play outside. It is the best sign of spring I know." So came the next two lines, "Children playing in the weather, As Jesus used to do."

(Please turn to page 24)

No. 1

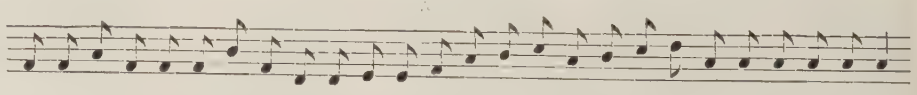


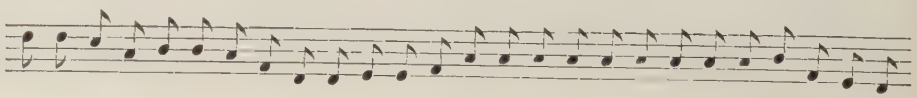
"Spring is com - ing, spring is com - ing, Bird - ies build your nest,



Weave to - geth - er straw and feath - er, Do - ing each his best."

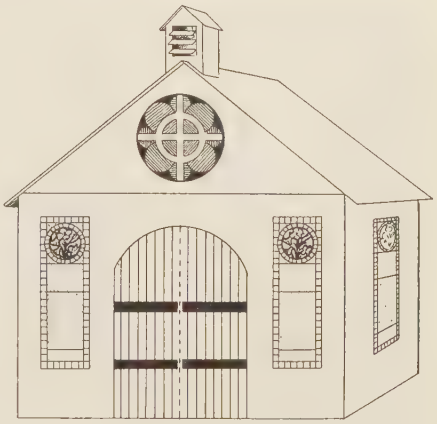
No. 2





This Is Our Church

By ETHEL LAROS



THE CHILDREN of the Kindergarten Department approached their church building one Sunday with a noticeable increase in speed. Their eager anticipation and bubbling spirits caused many adults to turn and look after them.

This was a day to which the children had looked forward happily. They had been working on a church building for long ages, it seemed to them. On this beautiful morning their church was to be set up in the kindergarten room ready for its first use. It was a very real church, they knew; had they not helped to make it with their own hands?

So the little folks hurried with all possible speed, only to stop abruptly and to stand breathlessly in the doorway of the kindergarten room. There it was, a sure enough church right in their own room! Timidly they approached, and reverently they touched it as if to make sure that it was real. It was as real as anything that they ever had seen or touched, and was just the right size for tiny folks like themselves.

The enterprise had had its start when the superintendent read in the January, 1941, BAPTIST LEADER an account of a miniature church that had been built by another school. Immediately she caught a vision of what such a project could mean for her children. Superintendent and assistants and their husbands discussed the plan together. One of the husbands asked, "Why not build a church that will hold all the children, instead of just three or four?" At first it was a breathtaking suggestion, but enthusiasm mounted rapidly. Soon the children also had thought about the plan and work had begun.

A friendly furniture dealer provided the material for the structure: six corrugated cardboard cases in which mattresses had been shipped. The two sides of a case formed one side of the church; each end of the church called for one side of a case. Two were used for each side of the roof. The triangular pieces for the gable end were cut from another box.

Where necessary, the narrow sides of the cases were left attached to the larger pieces. On the bottom edge they were folded under and tacked to the floor with large, brass-headed tacks. The roof was fastened to the narrow portion on the top edge. Here, paper fasteners with round heads and two prongs were used. Gummed paper tape was used to cover the seams and the rough edges of the roof where it projected beyond the sides of the building. Later, the leaders wished that they had used pieces of wood as reinforcements for the walls, to prevent the warping or "buckling" that began to show after a few months of use.

Atop the peak of the roof at the front end of the church was placed a cupola. It was about twelve inches square, and twenty-four inches high. Little cardboard slats were kept in place with pronged fasteners. A tiny bell hung in the cupola.

Entrance to the church was through a large double door about four feet high and three feet wide, curved at the top. In making it, the workers were careful not to cut all the way through the portion of the cardboard that was to be attached to the building, and the partly cut portion was reinforced with gummed tape which also served as hinges. Thus the doors would swing open, and there was no difficulty about fitting them to the space. Gummed paper tape gave a smooth edge to the door and doorway. Black lines about two inches apart, drawn lengthwise (up and down) on the doors gave the effect of boards. A strip about two inches wide, colored black, was placed about twelve inches from the floor, and another similar strip was placed about twelve inches above the first. This gave the appearance of pieces of wood nailed across to hold the boards together.

And then there were the "stained-glass" windows! Each of these was about thirty-eight inches high and about thirteen inches wide. The grownups had to draw the black lines that represented the leaded portion and formed a design, but the children needed no help in putting on the colors. Green and red and yellow blended in the windows, and around the edges were blocks of single colors—purple, green, blue, red, yellow, orange. Sometimes the colors splashed over the black lines, but that only made them the more lovely to the children. Flower designs at the top of each window gave pictures such as the children had seen in their own church auditorium. The windows were pasted on to the building, one on each side of the door, and two on each of the side walls of the church.

At last the time came when the church was ready to be furnished. Light was supplied from an electric bulb dropped through the roof of the church from a fixture in the ceiling of the kindergarten room. The children arranged two rows of kindergarten chairs, placed side by side, and so provided pews for twenty-four persons. They put an open Bible on a small table in the front of their church, and on either side of the Bible they placed a tiny pot containing pink azaleas. A picture of Jesus and the children was hung back of the table. A candle and two midget brass bowls to receive the offering completed the furnishings.

As far as possible the children themselves took all care of their church. Before the session began, the furniture was dusted and the articles were arranged on the table in the front. Then the bell was rung for the service. The children themselves took an active part in this. One child might repeat a Bible verse, another might sing a song, another might tell a brief story. Perhaps one would offer a brief prayer.

The little church was planned to meet the needs of the kindergarten children for individual and group worship and for a better understanding of what we mean by "the church," and this purpose was accomplished. Many incidents proved that.

There was the change in the way that money was put in the offering bowls, for instance. Each child placed his quietly, thinking of it as part of the worship, and because this came at the beginning there were no coins rolling along the floors. Then there was the quietness with which the children walked into their church and entered into the brief but meaningful service. Rustling papers, scuffing feet and scraping chairs were frowned upon by other children more quickly than by adults.

Perhaps the results of this enterprise can best be summed up in one incident. The writer visited the kindergarten room one day after the Sunday school session and discussed the church with the superintendent. Several of the children who were still in the room watched closely. Unthinkingly the two adults stepped inside the portals of the church, continuing their conversation.

"You mustn't talk in church," said Marian reprovingly.

Parents Are Interested, Too

(Concluded from page 21)

"There are other important things that need to be done," smiled the Superintendent as she shook hands. "We shall be calling on you for help. And do come and visit us, even if you just want to look on from some quiet corner as a first step in getting acquainted. At the same time, if there is any way in which we can work with you in what you are trying to do for Ethel, don't hesitate to call on me, or on Ethel's teacher. You have far greater plans and hopes for Ethel than any one else could have. Please feel that we would like to stand by and help you realize those hopes and plans in any way we can. With Ethel's home and church both pulling for her, there should be great things in store for her."

There is no space to tell all that was done in that first round of calls. The letter sent out ahead of visitation acted like an open sesame everywhere. Parents wanted to talk about their children, their plans for them, and some of their problems and uncertainties. They wanted to show off some of their children's school work and to boast a little. One pair of parents sighed with relief when approached thus, "I know you have often wanted to talk to Tommy about God and a boy's relationship to God, for I can see as we have talked together that these things seem important to you. Have you found it difficult to begin?" A few suggestions as to the sort of occasion that can be planned as a "conversation opener," the promise of the loan of a book about juniors and the immediate help they found in going over with the visitors the leaflet, "How a Child's Idea of God Develops," gave the parents much needed encouragement.

In one home visited a new stepmother was having a difficult time helping the two children in the home to make adjustments. Knowing the situation at home made it possible for the teacher and the superintendent to help the oldest child, indirectly, to make that needed adjustment without in any way betraying the confidence of the new mother. In another home, so far from the church that the gasoline situation made regular attendance impossible, a plan was worked out by which the mother was to approach two other neighbors who had children who went to Sunday schools in the same neighborhood, so that the family cars and children could be pooled in turn, and each group of children be taken to and carried from his own Sunday school. A German-born mother whose father had died in the last war fighting for the wrong side, was found to be suffering all the tortures of a sensitive nature because she feared that her neighbors regarded her as an enemy. She did not venture out. A call from the minister, and a suggestion made to a near-by mother that she send her junior daughter to call for little German Anne and bring her to Sunday school worked miracles. The German mother came shyly to church one Sunday herself and found that the world was not holding her responsible for the war after all.

Every two weeks the teachers met and went over the cards with the superintendent. Calling had thrown much light on the individual children and their special needs, and the increased interest of the parents in the school began to bear rich results. Two parents volunteered to serve as helpers in the work groups. One big sister attending a near-by college came in to act as the new secretary. She gradually became a splendid contact person with visiting parents.

It was disquieting to learn after a study of the cards that less than half of the parents of the juniors belonged to the church, or had any active church experience of any sort, but it was gratifying to see how through the year this changed in many instances. More than one joined the church fellowship, and the increasing interest of the parents shown by their visits to the department, their willingness to discuss their special problems with the staff, and best of all, by the many services they offered, added no small bit to the happy experiences in the department. Ethel and her mother were not alone in planning for some specially happy times for the juniors. One mother came in to tell Christmas stories; another brought her violin in at Easter time, and still another sang for the department on a special program which her son had helped to plan.

Yes, parents like to talk about their children. They like to know that the Sunday school is interested in something other than their regular attendance and the offering they bring. Help the parents to see that, and the task is more than half done, for it then becomes a shared task.

"And to think that I was afraid to call on the parents of my juniors!" exclaimed Miss Timid Teacher. "I never dreamed that they would be so friendly. When will it be my turn to go with you again, Miss Superintendent?"

Mrs. Busiest Teacher laughed. "Oh, I cannot wait for that," she declared. "I've already telephoned Trudy Olson's father and mother that I want to come up some evening this week. I intend to ask Mr. Olson to help my juniors make that outdoor map of Palestine that we are going to need in our vacation church school this summer."

AUTUMN

By Mary Grace Martin

The autumn is a lovely time
  To lift tired eyes to see
The gifts that God has given us —
  An apple-laden tree,
A field of grain in golden piles,
  A barn with winter food,
And beauty flaming everywhere,
  Surely the Lord is good!

We Create a Song

(Concluded from page 22)

Some guidance here into the thought that we should be thankful for this word God has given us brought the suggestion that we make the last of the song a prayer. Ideas from the children came and we had, "Thank you now, our heavenly Father, For this story true." But quickly came suggestions for saying, "loving Father," and "message true." The class decided that these were worthwhile changes. Now the last line. We had tried a number of things when a very quiet child slipped to the blackboard. She had a penny in her hand. She said, "Why can't we say it as it says on this penny, 'In God we trust'?" The last lines, when finished, read like this, "Help us always to remember, And put our trust in you."

Thus the new verse was finished with a helpful prayer and a lovely thought. The song *belonged* to these boys and girls and in its creation they had each had a part in a true worship experience.

That week I made the poster reproduced here for the second verse. This became the most cherished song of the class for the remainder of the school term, and it was a splendid climax for our spring work.

The Nursery Mothers' Club

By BESS V. NESTER

H. Armstrong Roberts

HOW IN THE WORLD do you explain to a mother why we don't have 'lessons' in the Nursery Class instead of 'wasting so much time in play'?" . . . "I wish we could get rid of a mother or two!" laughed another. "Mrs. Jones is continually insisting that her little Mary take part in every activity with the others and she and Donnie's mother visit all morning and laugh at everything cute the children do or say." . . . "Why do you suppose Betty Sue still hits and slaps everybody in spite of all we have tried to do? It takes the full time of one person to watch her." . . . "Lou Ann cried again Sunday and again I could not persuade her mother to take her or to stay with her. The child makes herself ill every time, besides upsetting everyone else, including the teachers!"

These remarks came thick and fast as the nursery teachers planned together one summer afternoon. The superintendent said she had been trying to think of a solution to some of their problems and had come to the conclusion that they needed the help of the parents and that perhaps the parents needed some help also. She reminded them that some churches had Mothers' Clubs for the study of children and wondered if they might not start one too. Of course they had invited parents to come to their monthly conferences but the discussion had been limited to the Sunday morning sessions and not many parents responded.

"A Mothers' Club would be fine," said one teacher, "but if mothers of children above nursery age are included we would not accomplish so much in the way of working out our own problems."

"That is true," said the superintendent. "What I had in mind was a Nursery Mothers' Club. We would meet with the mothers of our children every month and the program would be planned specifically for the study of the nursery child and his care in home and church."

"Wonderful," cried the teachers in chorus, "but how shall we begin? How can we interest the mothers who are so busy with other things?"

"Well, after all, their biggest and most important task is the training of their babies," smiled the leader. "And if you have noticed, the doings of these small darlings are usually the topics of conversation when young mothers get together. They may not respond to an invitation to join or organize another club, but we can reach them through their babies. Why not have a party for the children and their mothers? When we get them together we can talk to them about it."

It was decided that the idea was worth trying, so they set to work to make plans. They knew that they must have something good to offer if they were to succeed. When calls were made in the homes the idea of mothers getting together to study and to share experiences was mentioned and the wish expressed that teachers might know more about their small charges in order to do the best work with them on Sunday. In this way a certain demand for a study club was created. Finally a day was set and attractive invitations were mailed to every child in the department. These invited Mary or Bobby to bring mother to a very special party in the nursery rooms at three o'clock the following Tuesday, and stated that there would be a surprise party for mother in another room. Careful plans were made, and when the guests arrived, the children were received at their door and the mothers taken to the church parlor which had been attractively arranged. At one end there was a pretty tea table ready for service. At the side was a large table with a display of books and pamphlets. Among these were the nursery materials, *Guiding Nursery Children in Home and Church,* McCallum, with the leaflets, picture set and letters to parents; books such as *Our Little Child Faces Life,* Odell; *Caring for the Runabout Child,* Backmeister; *An Introduction to Child Study,* Strang; *The Everyday Problems of the Everyday Child,* Thom; *When Children Ask,* Bro; *A Child's Approach to Religion,* Fox; *The Faith of Our Children,* Jones; government pamphlets, "Are You Training Your Child to Be Happy?" "The Child from One to Six," and pamphlets on child care and training, many of them free, secured from the Metropolitan Life Insurance Company, the National Mental Hygiene Association, and the Iowa Child Welfare Research Station. There were also books from the ten-cent store, *Stories of Jesus, My Own Book of Prayers, Prayers for Little Children.*

Above the table were three posters. The center one asked in large letters, "Are You Training Your Child to Be Happy?" and showed pictures of children at play. Another showed pictures of children in desirable and undesirable attitudes with the heading, "What Kind of Habits Is Your Child Forming?" The third showed a child kneeling at prayer and the words "How Can I Teach My Child Religion?" The mothers enjoyed looking over the books and leaflets and discussing the posters. They were reminded of experiences with their own children and found they had many things in common. Before the meeting was called to order most of them already felt acquainted with each other and interest was aroused before the superintendent even mentioned a study club. After some good music and a humorous reading the superintendent explained the procedures of teaching in the Nursery Class, the use of toys and how little children learn through play. She then introduced her helpers and told how they all felt the need of knowing each individual child better by working more closely with the mothers. She called attention to some of the material on the display table and made some suggestions on how it could be used in a study group.

The mothers were enthusiastic about the idea and a nominating committee was appointed to report in two weeks at another meeting. They decided to meet at three o'clock once a month and to pay ten cents dues in order to hire a nursemaid to care for the children. A questionnaire was then filled out which would give the program committee some help in choosing topics for discussion. This was divided into three main topics with subtopics which each was asked to check according to his interests. It was something like this:

Physical Welfare

- Guarding the child's health (by some doctor)
- Health Habits (care of body, sleep and rest, etc.)
- Food and Eating Habits

Behavior Problems

- Temper tantrums, sulking, stubbornness
- Fears, disobedience, jealousy
- Punishments and rewards, bribes and threats

(Please turn to page 27)

Teaching Beginners To Pray

By ESTHER FREIVOGEL

HELPING LITTLE CHILDREN TO TALK TO GOD IS THE TEACHER'S HIGH PRIVILEGE AND GREAT RESPONSIBILITY

Loder

TAKING the little child's hand in yours and guiding him into a growing fellowship with God, the loving Father, is no easy task, but it is probably the most important in the work of the church school teacher. If a teacher of beginners desires to evaluate what she is doing along this line, let her answer honestly the following questions:

1. Do we pray? Do many Sundays pass without prayer?
2. Do we have only a form prayer which is repeated mechanically each Sunday?
3. Are my prayers suited to children or adults?
4. Am I sensitive to children's readiness for prayer and do I utilize that readiness?
5. Do I plan an environment and situations which help the children to be ready in mind and spirit for prayer?

Environmental Factors in Prayer

Do surroundings influence your readiness for prayer? In what kind of place are you best able to pray? People do not seek out a disorderly, noisy place in which to pray. They desire quiet and order, and some also need beauty. This does not mean that prayer does not take place in the midst of noise, confusion, and drab surroundings. Undesirable conditions often cause a devout adult to turn to God in prayer. However, little children, whose prayer life is only beginning and whose attention is easily distracted, cannot readily surmount undesirable surroundings. If beginners must share a room with others, screens should be used to give them some degree of quiet and order. Records should be placed where the church school secretary can get them without being noticed by the children. A simple guide sheet for visitors will keep them from being a disturbance. Beauty can be brought into the room through the use of pictures, an attractive table cover, objects from nature, living creatures (a canary or bowl of goldfish), and candles. One part of the room should be set aside as a beautiful center where children can be quiet and pray together. Occasionally an individual child will retire to this center of his own accord.

Children are not inspired to pray in a bare room. They need concrete objects to see, touch, and use or to recall to their minds experiences they have had. These will lead to conversation, and carefully guided conversation will lead to prayer. Great responsibility rests, therefore, on the teacher. She is the most important factor in the creation of an environment that is conducive to prayer. She is responsible for the physical surroundings and for guidance of the children's thinking. Her personal qualities may be an aid or a hindrance to prayer. A teacher who is quiet and unhurried can accomplish what a nervous, blustery person cannot. The depth of the teacher's own prayer life is a factor the importance of which cannot be measured.

Praying with Children

Many teachers say, "I find it very difficult to lead little children in prayer." Two things are of fundamental importance: the development of her own prayer life, and a thorough acquaintance with little children. From her acquaintance with children she will learn that her prayers with them should be short, free from ecclesiastical terminology, expressed in words within their understanding, and should deal with the children's own experiences and needs. The teacher must remember that it is not enough for her to be ready for prayer, she must help her children to be ready for it if it is to be a real prayer experience for them. A happy experience, conversation, pictures, beautiful music or a story, may help them to be ready in thought and spirit to turn to God in prayer. True readiness does not result from merely saying, "Now be quiet. Close your eyes and fold your hands while we pray to God."

As a teacher plans for prayer experiences with her children she must keep in mind a need for growth in their concept of prayer. A little girl who had been accustomed to saying a form grace before meals refused one day to pray. Her mother said that she would pray this time and offered a spontaneous prayer of thanks. She was greatly surprised to have her child look at her accusingly and say, "Now, Mother, you know that's not a real prayer!" There should be variety in the form of prayer that is used; neither memorized nor spontaneous prayer should be used exclusively. Many of the prayers for children will express gratitude to God. However, they should not be limited to this. Some should ask for God's help, not in receiving material gifts, but in living as his children in their work and in their play. Some even may express sorrow for hurting others and spoiling happy times for all. If children are to realize that we can pray to God any time and anywhere, they should be helped to have prayer experiences indoors and outdoors, in the midst of work and play as well as when sitting quietly in a center planned for worship. There also may be variations in posture—standing, sitting, kneeling. The children themselves often will be responsible for these variations.

Children's Own Prayers

Prayer in the Beginner Department should not be limited to prayers by the teacher. The children themselves should pray if real growth in their prayer life is to be realized. The memorization and repetition of a form prayer is not enough. If such a prayer is taught, it should be looked upon as only a beginning rather than an end. Such a prayer often is needed to give the children a pattern and words through which to express a few simple thoughts to God.

Unguided, the child is likely to look upon God as a glorified Santa Claus and limit his prayers to asking for things. If properly guided, his first short prayers probably will express gratitude. After the children have observed some of the wonders of God's creation the teacher may say, "God has planned many wonderful things for his children to enjoy. Shall we thank him for them? This morning each of you may say your own thank-you prayer." On another day when the children have enjoyed working and playing together, the teacher may say, "This morning we had such a happy time working and playing together. How nice it is to have this church in which to meet and friends with whom to play! Will

someone pray to God and tell him how happy we are about this?" This is very different from gathering the children into a group, singing a song, and then saying, "Who will pray for us today?" In the former the children's thoughts are so centered on the cause for prayer that they forget themselves; in the latter, attention is focused on the children rather than on God and the purpose for which the prayer is to be offered. Only a precocious child will volunteer to pray under the latter conditions. The tendency then is to lean on such a child Sunday after Sunday. He may develop a sense of superiority while the other children are robbed of an opportunity for growth in prayer.

Often little children pray without words. Early one morning some children were walking through a garden. Suddenly they came upon a lacy cobweb to which clung some dewdrops that sparkled in the sunlight. "Oh" and "Ah" were all they could say. They were rendered inarticulate with a feeling of wonder and awe. To have forced words upon them would have spoiled the whole experience. Later they recalled their experiences of the morning and thoughtfully turned to God in a prayer of words. But God understood and appreciated their feeling prayer also.

The Nursery Mothers' Club

(Continued from page 25)

Religious Training

Answering questions about God, etc.
When and how to teach prayer
Teaching through play, example, etc.

The officers for such a group should include president, vice-president, secretary, treasurer and librarian, with committees on program, social, devotions, membership and caring for children. There are usually mothers of varying degrees of education and social environment. Therefore, it is best to meet in the church where they will all feel at home and where it is more convenient to care for the children if they must be brought. The meetings are usually opened by a devotional period.

The study may be in the form of a lecture by an outstanding leader, a doctor, minister or child psychologist, or it may be presented by one of the members or dealt with as a round-table discussion. A social time should be included at the close, though the refreshments may be nothing but a cup of tea.

For the new club it is wise to follow a prepared outline such as may be found in the *Parents' Magazine*, or to review a book chapter by chapter. *Character Guidance and Occupations for Children,*

(Please turn to page 33)

"Today's Children"

By MARY JESSUP

YESTERDAY was Promotion Day! In just two years, these same children will be ready for the Primary Department, and for school. What can we do in two short years? Someone may say, "What is the matter with the way we did the last two years, and the two years before that? We still have the same textbooks, and we still like their contents!" True enough, the books are the same, and there are still ways and ways of making them live for the children, but are the children the same? Let us look at them.

Eleven new children came—or at least eleven names came over from the Nursery. Really, only six children were present, which means some quick work to get the interest of the five who were not present, so that they can get in at the beginning of the course.

There is John. He was present yesterday, a happy, interested little boy. He can't be here next Sunday, for he will be with his "other" grandma, and she lives in the country and can't take him to church. His mother has a divorce, and works, so he is shifted from one grandma to another. He's happy, and well cared for—but how can we best serve him—knowing from the beginning it will be only half-time? What would a day school do under the circumstances?

And Margaret — from another divorced home. She will be fairly regular, but her daytime mother is a young girl who has no authority, nor the wisdom to punish or train. So Margaret is a selfish little girl, given to tantrums. Mother does not come to church. Part of the time she works on Sunday, and part of the time she bowls.

Alice comes from one of our church families, but it is a large one and children's diseases, long visits to aunts, and the like keep attendance irregular. She will probably come for six weeks, then she will be out for a long period. Her natural shyness will be very hard to overcome, because of this irregularity.

Bobby will be regular, but his parents do not attend. Small children in the home, Sunday work, and lack of interest are the excuses given. His parents are very cordial when we call, and they seem to want Bobby to get all the benefits of church school.

Then, there are Betty and Joe and Kate, whose parents are church people, regular and interested. The children are well cared for, happy, and ready for active interest from the first day. What would we do without a few good, steady children like these?

Agnes will be regular, but she is always late. She misses either the worship or the playtime, depending on which comes first.

Jane came in yesterday, quite shyly, and with big tears in her eyes. Her brother has been with us one year, so she won't have to think or talk this year. Brother will do it for her!

Then there are Dick and Jane. We know these homes, too. There is not too much interest there. Their parents feel that four is a little young to be starting them to church, and besides—there are the children's diseases. Of course, they go visiting all of the time, and to the movies—but church school seems to be different. They may come at Easter and Christmas time.

What have we here? Materials, yes. The same, but since they are such fine materials, and so closely graded, irregular children lose out unless the parents take it upon themselves to carry on homework, which is doubtful in most cases. Children, yes. But they are not the same. These days of uncertainty, working mothers, unsettled home and church life all tend to make the children quite a different group with which to work. It is the teacher's job to try to fit the materials to the children we teach.

As we teach, we need to keep in mind the divorced homes. We need to be careful in our conversation. If "grandma" plays an important part in the home life, we need to slip her name into the conversation. If there is a part-time mother in the home, we need to remember her. Fit the teaching to the child.

Irregular children can be helped by getting materials into the home. Let us concentrate more on what goes into the home. If we send enough of it, some of it will be used. When children are sick, parents often are at a loss for reading material.

For children whose parents do not attend, pastoral calls, consideration and kindly acts from the department, teachers' prayers, all will help to bring them.

Today, there are many homes and many church school children like these. We must face the situation, and make the most of it. We perhaps cannot accomplish as much, but we must keep ever before us the children we teach, and suit our materials to the problems before us. Today's world is changing. We must meet these changes, for the next few years will be harder. Begin now to prepare. For these are today's children!

Ellis O. Hinsey

Primary Worship Suggestions

Giving Thanks for Churches

By MARY GRACE MARTIN

THE OBJECTIVE of the worship sessions this month is to help the children to find ways of expressing through worship and fellowship the joy that they experience in their own church and in helping to provide churches for others. Many children take their churches for granted, but through these sessions we hope that they will feel more appreciative of those people who planned and worked to build the church as well as for those who carry on the church program. Pictures of the local church are especially appropriate for Sessions 1 and 4, while a picture of a mission church in construction would enrich Session 3. If these are not available, pictures from the primary sets may be substituted.

Since children often bring special Thanksgiving gifts at this season, Session 3 allows for the worshipful recognition of such gifts. Care should be taken to see that the children fully understand how the gifts are to be used so that they may feel that they are working with God through these ways.

Some of the songs may be found on the story leaflets for the children or as indicated, in *Primary Music and Worship*[1], *Worship and Conduct Songs*[2], or *When the Little Child Wants to Sing*[3].

1. Where We Learn of Jesus

Today we shall try to guide the children to a deeper appreciation of their church as a place where they can learn about Jesus, the great Master, Teacher, and Friend of all. For the worship center find a picture of a church, preferably that of your own church. On either side of this picture place pictures illustrating favorite stories of Jesus.

QUIET MUSIC: "Chimes."[2] "Why do chimes or bells often ring on Sunday morning? While we listen to our chime music, try to think why we have churches and about whom we learn especially at church."

SONGS: "This Is God's House."[1] "Let us think of our church as God's house as we sing a call to worship that was used many years ago when people went to churches or temples." Sing "Enter Into His Gates."[2]

CONVERSATION: "George, have you ever seen the church whose picture we have here this morning? Does it look like our church?" Lead to conversation about your own church.

STORY: "Our Church"

Long ago there was no church here. Perhaps there was only a vacant lot where weeds and bushes grew high and wild, or where boys could play ball. But the people who lived around here had a great dream. "There should be a church where our children can learn about Jesus and where we can all go to worship God," they said to one another. Soon the people began to plan and to work together to make their dream come true.

By and by shovels began digging until there was a big hole in the ground, as big as the basement of our church. Then came masons who placed many stones together to make a good foundation for the building. Later carpenters came with saws and hammers and nails. Then, too, there were plumbers and roofers, electricians and painters and many men who worked together to build this church.

At last the church was completed and the people could say, "Now we have a church where our boys and girls can learn about God and Jesus. We shall teach them to worship as we love to do ourselves." At a special service the church was dedicated to God, and every Sunday since then, boys and girls, fathers and mothers have come here to worship God and to learn more about Jesus and his teachings.

SONG: "Our Dear Church"[1]

SCRIPTURE: "In the Bible we learn of another name by which we may call our church." Read Isaiah 56:7: "My house shall be called a house of prayer for all peoples."

PRAYER: "Dear God, we thank you for our church and for the people who worked together to build it. We thank you for what we learn at church. Help us to work together to build churches for people who do not have any so they, too, may learn of Jesus and of your greatness."

SONG: "Jesus Loves Me." Refer to this as a song about Jesus that we have learned at church.

2. Where We Sing Praises

Today let us help the children to experience real joy in singing praises and to feel new appreciation for the church as a place where songs are learned and sung as expressions of praise to God.

OPENING SCRIPTURE: "One reason people like to come to church is to sing praises to God. Long ago worshipers learned and sang these words." Read Psalm 147:1. "While we listen to our worship music, try to think of some of our songs that praise or thank God for his goodness."

QUIET MUSIC: "This Is God's House"[1]

SONGS: Sing the above song, then let the children suggest several songs. Appropriate ones are "A Child's Thank-You,"[2] or "We Thank Thee, Father."[2]

CONVERSATION: "Our Bible verse says that it is pleasant to sing praises unto God. I believe we have pleasant or happy times as we sing together here in our church. Jean, if you had never come to a church, do you think you would have learned to like that song you suggested? If there were no churches in our town, do you think you would learn to sing these praise songs to God?"

SONG: "Praise Him, Praise Him"[2]

CONVERSATION: "While you were sing-

ing I was thinking of places where there are no churches where children can go to learn about Jesus and to sing praises to God. Charles, have you ever heard of such places? . . . That is why we send friends or missionaries across the seas to India or China or Africa. Many people there have never heard of churches or Jesus or God. Even in our own land there are places where there are no churches. Sometimes the people cannot afford to build worship houses in their communities. Sometimes they don't seem to care to build them because they have never learned how pleasant it is to meet together to worship God. They don't know what happy times they miss because they have no church. While we listen again to music, try to think what we might do to help such people who are without churches."

MUSIC: "Our Dear Church"[1]

SONG: Same as above

RESPONSES: The children may suggest that we can pray, we can bring offerings to help build churches where needed, and we can send gifts to help in the work of needy churches. Refer to any projects that may be under way in the class period. Encourage the activities and lead in prayer.

PRAYER: "Dear God, we thank you for churches where we can come to sing praises and have happy times together. Bless those people who do not have churches. Show us how to help them to have churches where they, too, can sing praises and learn more about your kindness."

A BIBLE VERSE TO REMEMBER: "We are God's fellow-workers" (1 Cor. 3: 9*a*)

A SONG THAT WE WOULD LIKE ALL CHILDREN TO KNOW AND TO FEEL: "I Was Glad"[3]

3. Where We Learn to Work with God

Today there may be plans to bring special offerings or gifts to share with needy people. Plan to receive the gifts in connection with worship and to interpret the giving as working with God to provide churches or food or other material things for people who need these things.

QUIET MUSIC: Select music that suggests chimes or church bells. "As our music reminds us of going to church, try to think of some other things that we like to do at church." Last week we talked of singing praises to God.

CALL TO WORSHIP: "Enter Into His Gates"[2]

SONG: "I Was Glad"[3]

CONVERSATION: "Mildred, why were you glad to come to church today? John, what are some of the things you like to do when you come to church?" Lead the children to tell of special activities that they enjoy or special service projects on which they are working. "The things you have been saying remind me of a song that I believe expresses our feelings."

SONG: "In the Father's House"[1]

A POEM: "God's Church." (See text, Course II, Part 1, page 142.) "This poem tells of one of the things I like to do at church."

SONG: "Our Church." (See Leaflet 5, Course II.) Grade II may be ready to sing this song for the department.

RECEPTION OF GIFTS: "I am glad that you are learning to share and to work with God in our church. I know you are learning this because you have brought with you today some gifts you wish to share. Russell has brought a can of peas which he wants to send to someone who has not as much to eat as he has. We have brought offerings to ———." Speak of the projects for which the gifts are to be used. "By doing these things we are helping God in his great work of spreading love over the world. Let us sing about God's work, and then as the music continues, you may bring your gifts to this table and return to your seats quietly. Be thinking how you are helping God in his work."

SONG: "Thy Work, O God, Needs Many Hands"[1]

PRAYER: "We are glad, O God, that we have learned about you and your love for the world. We want to help you in your work, so we have brought special gifts today. We think of people who are without food when they are hungry, or without warm coats when they are cold. We think also of people who have no churches with pictures and hymnbooks and teachers or even preachers to tell them about your love. Thank you again for our church and show us how to be real fellow workers with you."

RESPONSE: "Father, Hear and Answer Us"[1]

PRAYER SONG: "Father, Lead Me Day by Day"[1]

4. Where We Have Happy Times

Today we shall try to awaken feelings of gratitude for the church as a place where friends come together and happy times are enjoyed. We hope also to increase the desire to come to church regularly. On the worship screen place a picture of children engaged in activities that are commonly enjoyed in the church school.

QUIET MUSIC: "A Song of God's House."[1] Ask the children to think about the happy times they would miss if they had no church to which they could go.

CALL TO WORSHIP: "Enter Into His Gates"[2]

SONGS: "I Was Glad,"[3] and "In the Father's House"[1]

CONVERSATION: "Billy, can you show us a picture here in our room that you have learned to like very much? Why do you like it? Do you think you would have learned about this picture if you had not come to church school? I suppose each of you could tell us about some lovely picture you have learned to like here, but I wonder if Betty can tell us of something she has enjoyed through her ears here in our church." Speak of songs, stories, and perhaps organ music to which the children have listened. "Homer, can you tell us of some of the things we do here that you are glad you have not missed." Discuss activities. "And I often think of the friends I would miss learning to know if I never came to church. Many of you I probably would not know at all. There is a poem that tells of other friends you would miss if there were no church here."

POEM: "My Friendly Church." (See text, Course I, Part 1, page 75.)

STORY: Tell or help the children to recall the story, "Making New Friends." (See Course I, Part 1, page 68.)

SONG: "Friends"[1]

A LITANY OF PRAISE: If the second-year children or some other group have composed a litany in their class session, it should be shared now. If none has been prepared, plan to use one similar to those found on pages 100 and 105, Course II, Part 1.

BIBLE VERSES: Recall verses used during the church units, such as Isaiah 56: 7, Psalms 147: 1, 100: 4, 122: 1; I Corinthians 3: 9*a*, or other memory verses.

WORSHIP MUSIC: "This Is God's House."[1] Follow this with:

GUIDED PRAYER: Ask the children to tell God silently about: (1) some of the happy times that they enjoy at church; (2) to thank him for the different friends that they have learned to know at church; and (3) to help us not to forget the people who do not have churches such as ours. Close with a brief audible prayer summarizing the thoughts.

SONG: "Thy Work, O God, Needs Many Hands"[1]

On Sunday Morning

The church bells are ringing,
And children are singing;
For this is the very best
Day of them all.

Through colored glass gleaming,
The sunlight is streaming.
On pastor and people
Its lovely rays fall.

—MURIEL SCHULZ

Junior Worship Suggestions

The Church—A Place of Praise

By DORIS CLORE DEMAREE

THROUGH OUR WORSHIP this month we shall try to help the juniors to gain a new appreciation of the church as a communion of Christians proclaiming God's love and care through worship and service, and to guide them into a fuller participation in that program.

This is the time of year when berries and bright-colored leaves are abundant. Use them to make your worship center as beautiful as possible. Their colors will blend nicely with the colors in the picture, *The Angelus,* by Millet, which you will want to hang on the wall above the berries and leaves.

All hymns suggested may be found in *Hymns for Junior Worship.*

1. The Church Calls Us to Worship

PREPARATION FOR WORSHIP: Quiet music such as "Sabbath Prayer"

CALL TO WORSHIP: "A Call to Worship" or Psalm 100: 4-5

HYMN OF PRAISE: "We Sing Our Praise" or "All People That on Earth Do Dwell"

INFORMAL CONVERSATION: "Someone has said that the 'church calls us to worship.' Can you think of ways in which this is true?" The juniors will refer to the equipment of the room: pews, hymnbooks, stained-glass windows, pictures, organ music and the like. Some may suggest chimes or bells. Others may mention the quietness of the sanctuary, beauty of furnishings, flowers, or even just the people coming inside in a quiet, orderly manner. Help them at each suggestion to decide whether this really calls them to worship and why or how this is true.

"Could we worship if we had none of these things?" Help them see that they could worship in other places with people or alone. "What is worship?" You will not expect an academic definition of worship but you will want to be sure that the juniors understand that worship is fellowship or friendliness with God through prayer, praise, meditation, offering and service.

INTERPRETATION OF HYMN, "OUR CHURCH"

"We have been talking of the church and something of how it helps us to worship God. A poet who loves the church very much has written a hymn-poem about the church and what it does. Let us find it in our books. As we read it will you watch for those things that are the same as those we have mentioned? What things does she speak of that we did not? Why do you think she wrote the first two lines as she did? Does she have a new thought in the second stanza? How does our church reach out her hands? Does the last stanza express just the way you feel?"

HYMN: "Our Church"

If the juniors do not know this music have someone prepared to sing this as a solo, then arrange a time for the juniors to learn it before the worship for next Sunday.

PRAYER: Express thanks for the church and all who have helped us to worship.

PREPARATION FOR OFFERING SERVICE: "We have been talking of the offering service as part of our worship, as one of the ways that we praise God. While the offering is received let us each think of God, the Giver of all good gifts."

DEDICATORY HYMN: "All That We Have Is Thine"

BENEDICTION

2. They Help Us to Worship

PREPARATION FOR WORSHIP: Quiet music

CALL TO WORSHIP: Psalm 95: 1-2, 6*a*

HYMN OF PRAISE: "All That's Good, and Great, and True"

OFFERING SERVICE:

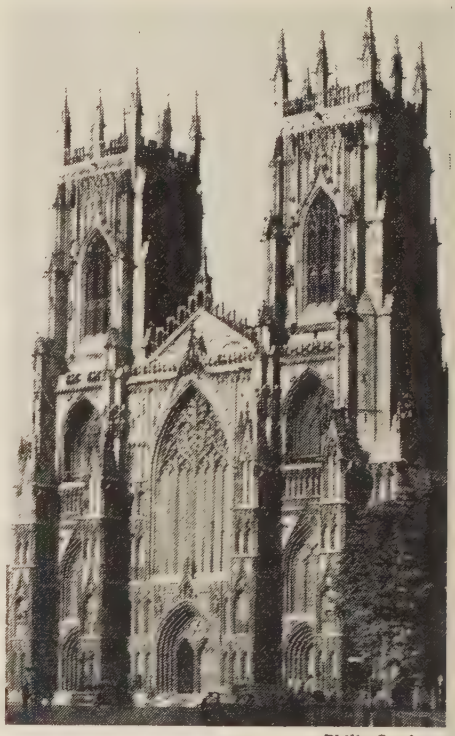
Call to Offering:

Psalm 96: 2-3 (First junior)

Psalm 96: 8 (Second junior)

Dedicatory Hymn: "All That We Have Is Thine"

INFORMAL CONVERSATION: Talk about those who help us to worship. Call attention to the fact that most of the ideas suggested last week represented things. Ask what people help us to worship. You will want to guide their contributions so that they will remember the minister, choir, choir director, organist, church officials, including trustees as well as deacons, elders, treasurer, custodian, those who raised and brought the flowers, all who had anything to do with building the church or its furnishings, the Bible, hymnbooks, and those who made them possible—from those who wrote them, preserved them through the centuries, to those who printed the books and the ones who provided the money for buying them. This conversation should lead to a deepened appreciation of the many who have contributed to make our worship meaningful.



Philip Gendreau

HYMN: "Our Church"

STORY: Tell a story of people who have helped you to worship in your own church. This may be a story of the founding of the local church, or if your church is using the new hymnbook *Christian Worship* you may prefer to tell the story of the compiling and printing of that book. If the latter is desired you will find helpful information in the preface.

PRAYER: Give thanks for all who have helped us to worship.

3. Her Hands Reach Out

PREPARATION FOR WORSHIP: Quiet music

CALL TO WORSHIP: Well ahead of time ask a small committee of juniors to search the Psalms for an effective verse or verses to be used today and next Sunday.

HYMN OF PRAISE: Choose from those suggested in earlier sessions.

OFFERING SERVICE

INFORMAL CONVERSATION: Discuss the work of our church in reaching out to others, especially in your own state. Make yourself as familiar as possible with this work, especially those phases that affect children. If there is anyone in your church who has had a part in any of this work talk with him and perhaps have him visit your department. The first- and second-year classes will have some information to contribute from their study of Judson Keystone Graded Course IV and Course V.

HYMN: "Our Church"

WRITING A POEM: Help the juniors

to write a prose poem about the church and its work. The lines below are only suggestive. Your poem may not be that long. Do not try so hard for a long or finished poem that you will have lost the worshipful atmosphere.

OUR CHURCH

Our church is a beautiful place
Where we worship God.
The quietness and the soft music,
The flowers and the colors in the windows
Help us to think of God.
Its cleanness helps, too.
When we think of God
We want to sing hymns
And read from our Bibles.
Our minister talks to us
And then
We feel like talking to God.
We feel like saying thank you
For all that He
Has given us.
We are sorry
For the wrong things we have done
And we want to do better.
We want to tell God all this
And how much we love Him.
We want to give our money
To help the church
To help others to worship, too.
Our church is a beautiful place.

—D. C. D.

PRAYER: O God, we are glad for our church and for the work our church does. May we always remember to worship thee. Amen.

4. Thanksgiving and Praise

PREPARATION FOR WORSHIP: Quiet music

CALL TO WORSHIP

RESPONSE: "All People That on Earth Do Dwell" (Stanza 3)

OFFERING SERVICE

HYMN OF PRAISE

PSALM OF PRAISE AND THANKSGIVING: Select one that is especially meaningful to the juniors. Some class may have learned one that is suitable. If an interpretation would make it more meaningful to the others have the class and its teacher plan for this, too.

PRAISE POEM: The one written last Sunday

HYMN: "Our Church"

PERIOD OF SILENCE: Suggest that the juniors think of the church and its work and the many other things for which they are thankful.

PRAYER: Our Father, God, at this Thanksgiving time we have so many things for which to thank thee: for our food, our homes, the love of our families and friends. We want to thank you for them all but we also want to say a special thank-you for the church, our own church, and for all the other churches around the world. We thank you for all who have helped us to have our church and for all those others who help us to worship there.

Today we are also thinking of those who do not have food and homes and churches. Help us to learn how to live together so that all people may have these things. Help us always to remember to do our part to help the church to reach out in loving service to others. Amen.

Finding Your Way Around In the Bible

By BELLE CHAPMAN MORRILL

A DEMONSTRATION of finding the books of the Bible by quarters, the method originated by Dr. E. P. St. John, of Hartford, was the juniors' contribution to the Rally Day program last fall. Other members of the church school were invited to test the method as it was described and some participated.

As ours is a small school, we were able to arrange parts so that each of the sixteen juniors shared in the program. The two best readers were given the most difficult parts, the proper names of the "twelve little preachers," and the book requiring the longest explanation (Revelation). Four boys who did not read well because of shyness or speech defects were made leaders of the four columns of speakers. These leaders each wore a large figure, 1, 2, 3 or 4 cut from an old calendar and pasted on a five-inch square of stiff brown paper. Behind these four leaders were twelve juniors, grouped as follows:

Column 1, two juniors representing
(*a*) Early stories and laws
(*b*) Hero stories
Column 2, two juniors representing
(*a*) History
(*b*) Poetry
Column 3, three juniors representing
(*a*) Poetry
(*b*) Four great preachers
(*c*) Twelve little preachers
Column 4, five juniors representing
(*a*) Life of Jesus
(*b*) History of the church
(*c*) Letters of Paul
(*d*) Letters by other Christians
(*e*) Revelation

Introduction and clues between the speeches were given by one of the teachers who stood on the floor at one end of the low platform. We find that when there is little rehearsing, a teacher as leader can help to set the children at their ease more readily than can one of their own number. Only two brief rehearsals were held, both as part of the department general session the two Sundays previous. In the first one parts were chosen, the exercise explained and positions learned. The second Sunday the parts were read by the pupils from the typed, double-spaced slips prepared. Although some attempted to learn their parts, all were urged to use the slips so that prompting would not be necessary.

The exercise was carried out as follows:

(The leader of Column 4 led the way to the platform up the steps at the audience's left, followed by those representing Matthew through Revelation. No. 3 was followed by Psalms through Malachi; No. 2, by 1 Samuel through Job; No. 1, by Genesis through Ruth.)

LEADER: Many people have trouble finding references in the Bible. Even when one learns the names of the books in order, that does not always help because the books are such different lengths. Some are only a few pages long, and some fill many pages. The juniors will show us an easier way, and we hope each of you who has a Bible with him will try the plan as we explain it.

First open your Bible in the exact middle of the pages and you will find the book of Psalms. Keep your place there, and divide the space between the middle and the back cover. You should come to Matthew. Next divide the space between Psalms and the front cover. 1 Samuel is the book you should find. The juniors will tell you what each of these sections contains. What is in the first quarter?

(Pupil directly back of leader in Column 1 answers, remaining in his place.)

FIRST PUPIL (Column 1): The first quarter has stories of early days and laws: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

SECOND PUPIL (Column 1): Three books of hero stories: Joshua, Judges, Ruth.

LEADER: What books are in the second quarter?

FIRST PUPIL (Column 2): Nine books of history: 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther.

SECOND PUPIL (Column 2): And one book of poetry: Job.

(Please turn to page 33)

O Give Thanks Unto the Lord[1]

Scope and Purpose

This is a four-session unit in which we shall think of the beauty we find about us, especially in the common flowers, flowering weeds and leaves, and how these seem to be praising God. We also will think of the harvest and of thanksgiving to God for his goodness. We shall try to express our praise and thanksgiving through the creation of our own psalm and through lovely things we will plan to do for others.

We hope that through this study the juniors will experience the enjoyment of the beauties of autumn that leads to deeper insights into the goodness of God, the Giver of beauty;

That they will have an increased ability in spontaneous and other creative expressions of worship;

That they will grow in their ability to use hymns, music, poems and Bible passages to express feelings of wonder, joy and thanksgiving;

That they will have increased skill in observation and study of natural changes at a turn of the year;

That they will have increased skill in sharing at Thanksgiving time.

The Junior Experiences

Not all juniors will have had the same experiences. Hikes and trips in the family car will be common experiences for some but a novelty to others. Not all those accustomed to trips will have noticed the blueness of the October and early November sky, wild geese flying against a glowing sunset or even the brilliance of the leaves. Some will have seen evidence of the approach of winter only as they have sensed the feeling of security in family abundance or the insecurity of facing the cold without adequate provision for food, fuel, and clothing. Juniors will hear these needs discussed and some will learn to meet them, while others will learn irresponsibility for such providence.

Many juniors will be preparing for a Harvest Home festival at school. Some will be experiencing gratitude to God the Giver of good gifts and toward the workers of the world who have helped to provide those gifts, while others will have given no thought to this.

For Your Own Thinking

From wonder a child progresses most naturally into worship. As you guide the preparation and planning of the junior leaders and assume your own specific session responsibilities it will be your task to create that sense of wonder in your juniors. You must first feel it yourself. Take a hike into the near-by fields and woods. Keep your eyes open for every bit of lovely color and form you can find. Go in the early morning and again in the late evening. Find and read as many biblical passages as possible relating to wonder and worship through evidences of God in nature. Read the great nature hymns such as "God of the Earth, the Sky, the Sea," "For the Beauty of the Earth," "This Is My Father's World," "All Things Praise Thee." Search through back copies of *Juniors* for poems to help your junior leader in the second session. Consult your city librarian about good nature books available for the juniors. You will be interested especially in those that have many colored pictures of fall flowers and foliage found in your locality. Arrange to borrow some of these books for use during the study of this unit.

Session 1. November 7

HE PAINTS THE WAYSIDE FLOWER

In this first session the juniors may experience wonder and appreciation for common, everyday beauties in nature.

You will want to be familiar with the suggested plans for the meeting. Be ready to take a hike with the junior leader and her committee. By your own interest, wonder, and appreciation you will largely determine their interest and wonder and hence the growing appreciation of the entire group.

Be sure to have the material ready for carrying out each of the activities suggested so that you can give the juniors an opportunity to choose. If any of them involve activity procedures that are new to you it would be well for you to practice beforehand. Your familiarity will of itself add interest to the activity.

Session Outline

As the juniors arrive they will examine specimens about the room for beauty and interest.

Quiet Music
Call to Worship
Hymn: "For the Beauty of the Earth"
Offering Service
Introduction of Topic: Junior leader
Reports by Juniors
Additional Information by Other Juniors (Informally)
Story by a Junior
Hymn: "This Is My Father's World" or "All Things Praise Thee"
Prayer: By adult counselor. Gather together the thoughts of wonder, praise and thanksgiving that the juniors have expressed in the meeting.

Work Period

Suggestions are given in *Juniors* for four creative activities: mural, pressed leaves, spatter-print hanging, and plaster plaques. The juniors may choose to do one or more of them. Those making a mural will decide upon the various sections and perhaps block out their design on practice paper. Those doing the pressed leaves and flowers will put them under a weight and begin to try to classify the different specimens. The groups that make the hanging will probably complete it today if they use only the nature specimens. If they use the letters they will cut them today and be ready to spatter at the next session. Those making plaques will be able to pour the plaster today if they have a sufficient number of colored leaves for each one to have a leaf.

Session 2. November 14

ALL THE EARTH SHALL WORSHIP THEE

In this session the juniors may sense something of the greatness of God the Creator and through this have a deeper personal experience of worship.

Go over the session plans carefully with the junior leader. Your most important contribution will be in the guidance you give the juniors in creating their own psalm. Even though this may be a new experience for both you and your juniors it will be a never-to-be-forgotten one if you have the suggestions well in mind and are appreciative of the contributions of the boys and girls.

Session Outline

Work Period: Continue the activities started last week
Quiet Music
Call to Worship
Hymn: "For the Beauty of the Earth"
Offering Service
Scripture: (To be read in unison)
Hymn: "God of the Earth, the Sky, the Sea"
Introduction to the Topic: Junior leader
Scripture: Two juniors
Introduction to Poems: Junior leader
Poems: By a number of juniors
Making Our Own Psalm

Ask the juniors to suggest the beautiful things they would thank God for at

[1] Prepared from outlines copyrighted by The International Council of Religious Education.

this season. As they make their suggestions write them on the blackboard. Have them restate them in the loveliest way they can to make them descriptive. When they have a number of ideas written down read them aloud. Suggest that they sound something like one of the psalms in our Bible. Explain that many of these psalms had a special beginning and ending. Have them turn to their Bibles to look at a number of them for ideas for their own. When they have finished they may have something similar to the one below.

A Psalm of Praise and Thanksgiving

O sing unto the Lord,
Sing of his wonderful works;
For he has painted the flowers in the fields,
And given beautiful colors to the blossoms of common weeds.
Sing unto the Lord,
For he has made the leaves of the trees
To change from green into brown, yellow and red;
He has made brown the green fields of corn,
And golden the fields of wheat;
The fruit upon the trees and grapes upon the vines
He has painted with many colors.
O sing unto the Lord,
Sing unto him songs of thanksgiving
For the wonderful things he has done.
—D. C. D.

PLANNING SOMETHING WE CAN DO: Junior leader
HYMN: "All Things Praise Thee"
PRAYER: Junior leader

Session 3. November 21

THE BOUNTY OF THE HARVEST

In this session the juniors should receive a growing appreciation of the part God plays in the harvest and through this appreciation want to plan to help in the sharing of food.

Go over the plans for the session carefully with the junior leader. The session today will be largely his responsibility and he should have sympathetic guidance.

Session Outline

WORK PERIOD: The juniors will want to complete any unfinished work. If there are some who have finished their work that group might make a frieze illustrating the psalm written last week. Do not start anything that cannot be finished today or with little work at the beginning of the next session.
QUIET MUSIC
HYMN: "Come, Ye Thankful People"
OFFERING SERVICE
JUNIORS' OWN PSALM: (Read in unison)
HYMN: "All Things Praise Thee"
INTRODUCTION OF TOPIC: Junior leader
HARVEST REPORTS: Five juniors
HEBREW SONGS OF THANKSGIVING: Three juniors
HYMN: "All Good Gifts Around Us"
PLANS FOR THANKSGIVING SHARING: The juniors undoubtedly will want to make plans for filling a basket of food for a Thanksgiving gift. Help them to plan carefully for this. In addition they will want to plan a sharing service for your next meeting. Today they can decide whether they will do this or not and whom they shall invite. Will it be the intermediate group, the primaries, their own mothers, or a group from another church? They will want to decide whether they want a committee to send the invitations or if they will leave such matters entirely to the junior leader and whomever he needs to help.
PRAYER: Junior leader

Session 4. November 28

O GIVE THANKS UNTO THE LORD

In this session the juniors should have a rich experience of sharing in worship. The details must be well prepared. You will want to plan carefully with the junior leader and all who are to have a part in the service. Plans should be made to welcome the visitors as they arrive. You will want to prepare a dedication service. This may consist of the bringing forward of the offering and the gifts followed by a simple prayer of dedication, or you may arrange with your junior leader for a more elaborate litany of dedication.

Session Outline

QUIET MUSIC
CALL TO WORSHIP
HYMN: "All Things Praise Thee"
SCRIPTURE: (Unison)
HYMN: "This Is My Father's World"
EXHIBIT OF WORK: Juniors
DISPLAY OF FRIEZE ILLUSTRATING PSALM
JUNIORS' OWN PSALM
HYMN: "All Good Gifts Around Us"
PRESENTATION AND DEDICATION OF OFFERING AND SPECIAL GIFTS
HYMN: "Come, Ye Thankful People"
BENEDICTION

The Nursery Mothers' Club

(Concluded from page 27)

by McCallum, is a good book to start with. It contains twelve lessons, each with a suggested theme for devotions and questions for discussion. The government pamphlet, "Are You Training Your Child to Be Happy?" accompanied by "The Child from One to Six," provide another good outline for beginners. Some prefer to start with the nursery materials, using the first seventy-seven pages of *Guiding Nursery Children in Home and Church* for discussion. These might be led by the nursery leader.

There are good books for the more advanced study group. Some of the Leadership Training Courses have proved very successful when in the hands of a good leader. Some of these are: 213b, "Home and Church Working Together for the Religious Nurture of Children"; 215b, "The Child's Approach to Religion"; 210b, "The Growth of Christian Personality During Childhood"; and 420b, "Guidance in Christian Home Making."

Finding Your Way

(Concluded from page 31)

LEADER: The third division has several kinds of writing. What are they?
FIRST PUPIL (Column 3): Books of poetry: Psalms, Proverbs, Ecclesiastes, Song of Solomon.
SECOND PUPIL (Column 3): Four great preachers or prophets: Isaiah, Jeremiah, Lamentations (a book of poetry), Ezekiel and Daniel.
THIRD PUPIL (Column 3): The twelve little preachers who wrote such short books that they were all written on the same scroll: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
LEADER: The last quarter is the most important for Christians for that contains our New Testament. What writings do we have here?
FIRST PUPIL (Column 4): Four lives of Jesus: Matthew, Mark, Luke and John.
SECOND PUPIL (Column 4): And a history of the early church called the Acts of the Apostles.
THIRD PUPIL (Column 4): Letters of Paul to the Christians in the different cities where he had founded churches: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon.
FOURTH PUPIL (Column 4): Letters by other Christian leaders: Hebrews, James, 1 and 2 Peter, 1, 2 and 3 John, Jude.
FIFTH PUPIL (Column 4): The last book, Revelation, is a book written when Roman emperors were throwing Christians to the lions and burning them alive. Just as in the time of war messages have to be written in secret code, so this book was written in secret language to tell the Christians that the wicked ruler would be punished and God would take care of his people.
ALL: Sing one verse, "Holy Bible, Book Divine
(Pupils leave platform in reverse order, Column No. 1 leading.)

Young People's Leader

"We Would See Jesus"

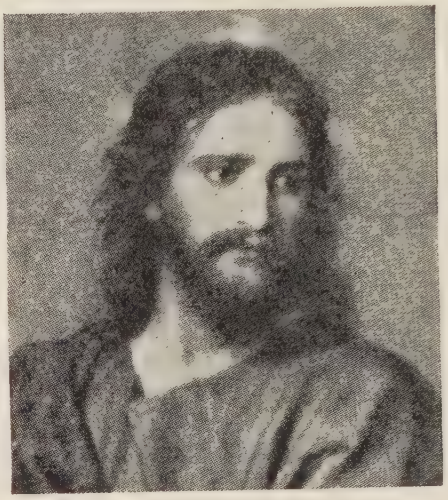
By MARY LEIGH PALMER

THE POET who wrote the hymn, "We Would See Jesus," has expressed a need of every modern boy and girl, man and woman. We all need to see Jesus with a clear and realistic imagination in order that we may understand him and his teachings. Only as we visualize him and his way of living in the past do we find a sound foundation for the discovery of his principles of living that may help us today.

We need to reconstruct the life of Jesus for ourselves so that we feel we know him as a living, vibrant personality. He lived in days before the automobile, the radio, the electric refrigerator, or the motion picture. He left no photographs. He wore clothing different from that of our day. The illustrations he used were those of persons living in Palestine in the first century. Even his words, as they have come down to us, clothed in oriental imagery, seem strange. However, beneath these superficial differences, his principles of living are the only hope of modern civilization. How can we bring this radiant personality and these vital teachings out from between the closed covers of a great Book and make them become a part of the experience of boys and girls and of teachers and leaders? One major way of doing this is through visual aids.

Suggested Visual Activities

Many different types of visual methods may be used to help the boy or the girl and the teacher visualize the life of Jesus. The following list of visual activities may be carried out in a study of the life of Jesus. Activities requiring out-of-class time may, if not otherwise feasible, be worked out by small committees and brought to the class session for further work or presentation. Try to see that each member of your group participates in at least one visual project during the quarter. Also try to see that at each session, some use is made of visual method. Thus by the end of the unit, a number of different types of the visual method will have been used. In each case, the project should grow out of the study of the unit. The entire group may share in the major plans even though the details and the actual work of some of the projects may be developed by smaller committees.



Leaders who are teaching the life of Jesus will find this article especially helpful. In order to make it most practical, suggestions for specific films and slides have been given for each lesson in Course VII, Part 1, of the New Judson Keystone Graded Series, *Jesus the Victor*. It will also be suggestive in connection with Part 2, of this same series, *New Testament Portraits of Jesus*.

1. *Make a picture-book story of the Life of Jesus.* Secure catalogues of miniature colored pictures, select from these and order prints. Paste one picture on each right-hand page, using the left-hand page for an original interpretation in prose or poetry; include a poem, a Scripture passage or a stanza of a hymn on the page with the picture. Make the right-hand page one that can be taken out from the loose-leaf book and hung in a room at home or church. (This project is suggested in Course VII, Part 1, *New Testament Portraits of Jesus.*)

2. Select and order about ten or twelve medium-sized prints for use on a picturol (homemade movie). Eight prints suitable for this use are to be found in each course, Part 1 and Part 2 of this series. Work out the mechanics of the picturol so that it will attract other groups as well as your own. Develop interpretations in stories, poems and Scripture.

3. During the week, prepare a panel-board frame for large prints. Arrange it so that the pictures used in this may be exchanged from time to time. Treat prints with linseed oil, then a light placed in back of the frame will shine through the picture.

4. Select prints or slides and arrange them as a part of the worship center for each Sunday. Note the pictures suggested for this in the pupil's book.

5. Make a map of Palestine and indicate each of the journeys of Jesus described in the lessons. Illustrate these journeys with original drawings or with selected miniature prints.

6. After seeing a motion picture dealing with the life of Jesus, write out a dramatization of one of the scenes shown. If facilities permit or if a weekday meeting is possible, present the dramatization.

7. Make a mural on the life of Jesus and plan a service of worship to use with it.

8. Construct a diorama. Study pictures of Jesus in the carpenter's shop, plan your own picture and then build it into a diorama. On page 21 in the Leader's Guide to *Jesus the Victor* will be found directions for making one. One group prepared a series of six dioramas depicting various scenes in Jesus' life.

9. Make a time line of Jesus' last week, as suggested in the quarterly, (page 6, Pupil's book, *Jesus the Victor*). Illustrate it with miniature prints or select slides to illustrate it and work out a service of worship using them.

10. Help with a community service. The Junior High Department studying this unit might co-operate with the pastor in working out a project to help the entire church and community visualize Jesus. This might culminate the study. If dioramas, picture books, illustrated maps, time lines or other visual presentations have been made, an exhibit of them might be planned with a member of the group at each "booth" to explain each object. (See the suggestions for this in the article "A Word to the Superintendent" in the September issue of BAPTIST LEADER.)

An excellent motion picture to show would be *The Journey to Jerusalem.* Perhaps the pastor might work out a way by which this could be shown on Sunday night, or some plan might be developed

whereby all the churches in the community may co-operate in its use. It is probably too expensive and too long a film to use in the Sunday school. This film presents the story of the journey of the twelve-year-old Jesus to the Temple in Jerusalem and reproduces on film the complete stage play by Maxwell Anderson including the original Broadway cast and settings. It gives an unusually penetrating insight into the character of Jesus as a boy. It reveals many of the incidents of everyday life and much of the social and religious environment that went into the background of the boy Jesus. The depth of its insight and the length of the picture augment its value for adults. Intermediates might sponsor the film for the church beginning with the intermediate age. Twenty dollars is charged for its use, but a free-will offering may be taken in place of paying this rental fee by arrangement upon renting it. This sound film runs 105 minutes.

Other Motion Pictures

In studying the life of Jesus, motion pictures help to throw light on the biblical stories and teachings and enable one to see them in an authentic setting. A church school teacher once remarked that it had shocked her to hear the words: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," used in a realistic setting. To hear Scripture in actual life situations, or to see characters and events of a bygone day come to life on the screen, gives one an entirely different slant on the study of the Bible.

Someone may object to the way in which Jesus or other characters are portrayed in the particular motion picture. If so, follow up the showing of the picture by securing various artists' interpretations of the character and compare them. The subsequent discussion may be most helpful. Probably no picture of Jesus that anyone ever has produced or ever will produce will be completely satisfying to all. However, the study of the ways that others have portrayed Jesus helps each person to form his own concept of him as a "flesh-and-blood" man.

In order that motion pictures may contribute the most to the concepts of the growing person, they must be used correctly. To do this (1) we need to prepare the pupils for the picture through previous study; (2) we need to use the picture in an interpretative setting either within a worship service or within a class session; and (3) we need to provide a follow-up through discussion, dramatization, construction of dioramas, drawing, or the collection and the comparison of prints of the same characters or events.

Motion pictures may be used in connection with church school lessons in several different ways. The picture may be shown and interpreted as a part of a worship service for the entire department. When this is done, the schedule should provide for the department to meet as a whole, and time enough should be allowed so that the picture may be combined with other elements of worship in a well-planned service. The classes may discuss the film in their own smaller groups after having seen it in the larger group. When feasible, motion pictures may be used in the classroom itself. In a small church where there is no large department, the picture may be shown to all those who meet together in what is called the "main school." In this case, the pupils must be prepared carefully for the picture beforehand in the previous class session, and a follow-up must be provided in the subsequent class sessions. Before seeing the film, the group should know the biblical story and familiarize itself with the pertinent Scripture passages. The use of sound film especially necessitates this procedure. If the club or society groups of intermediates meet during the week, pictures may be shown at that time. In the case of an especially good film, the pastor may co-operate in using the motion picture in the Sunday evening or the midweek service.

Film Strips

A film strip or picturol is a series of pictures on a roll of film, usually available only in black and white.

Film strips including a number of pictures giving an overall view of Jesus' life help especially in this study of *Jesus the Victor*. Such a film strip may be used at the first class session when the new unit is introduced. It may be used very informally in the class period. As each picture appears, the members of the group may be encouraged to tell what they know about the event pictured. This discussion may aid the teacher in discovering what the boys and the girls already know about Jesus' life, and at the same time it may be used to launch the study. Then, later, in each of the various class sessions, the one or two pictures especially appropriate for the particular lesson may be shown and studied in detail. Toward the end of the unit, the entire film strip may be reshown for review purposes, and the members of the group may plan a worship service to interpret the pictures through Scripture, poetry, stories and music. A film strip or a projected picturol, as it is sometimes called, may motivate the group to work out a homemade picturol.

Film strips including photographs or drawings of Palestine may be used to give reality to Bible lands. Others may be used for particular phases of the study.

Sometimes the frames in between the pictures carry Scripture passages or interpretation, while at other times a manual with interpretative material accompanies the film strip. Go over the film strip with the manual in hand, if one is provided, and learn what each picture represents. However, the teacher should not use the manual while showing the class the picture unless the manual is a very good one and on the level of the group's experience. Work out your own interpretations. Most film strips may be shown informally with the group discussing the various pictures and their meanings, or they may be used in more formal worship services, interspersed with Scripture and appropriate poetry and music.

BLESSED ARE THEY WHO HAVE THE GIFT OF MAKING FRIENDS, FOR IT IS ONE OF GOD'S BEST GIFTS.—THOMAS HUGHES

H. Armstrong Roberts

Slides

Slides, especially those in color, afford an opportunity to use some of the best of religious art in a study of Jesus' life and teachings. Many pictures depicted in slides may be obtained as prints. Such prints may be secured in miniature size for use in notebooks, friezes or for home use. Larger prints may be secured for group use, for a worship center or for hanging on walls in individual rooms at home.

Two different kinds of slides may be obtained. The standard size (3¼″ x 4″) glass slide, projected with a stereopticon or lantern, is available in most communities. The other, a 2″ x 2″ slide, often is in Kodachrome (color). They

For each new morning with its light,
Father, we thank thee.
For rest and shelter of the night,
Father, we thank thee.
For health and food, for love and friends,
For everything thy goodness sends,
Father, in heaven, we thank thee.
—Ralph Waldo Emerson

must be shown with a projector especially made for the 2″ x 2″ size.

The entire life of Jesus may be shown through slides, combined with appropriate Scripture, music and poetry, or selections may be made of slides depicting only one phase of Jesus' life or ministry. At the first session, the hymn, "We Would See Jesus," might be read against a background of music and appropriate slides. Later, individual slides may be used in various class sessions, and then at the close of the unit a group may work out a service of worship using all the slides available on the life of Jesus. Such worship services do not need to be complicated. You will need Scripture, poetry and music to interpret the pictures. The service may be very informal or quite formal.

FILMS AND SLIDES AVAILABLE

If correctly used, many of the available motion pictures, film strips and slides will increase greatly the meaningfulness of the study of the life of Jesus.

Motion Pictures

The series of twelve fifteen-minute silent reels in the series entitled, *I Am the Way*, may be used one each week. They should be fitted to the lessons Sunday by Sunday. This would require a slight adjustment in the lessons themselves. The twelve-reel silent version of *King of Kings* has been used with intermediate groups using one or two reels each Sunday. Since it emphasizes the last days of Jesus, the latter portion of the unit would need to be lengthened in order to provide opportunity for the use of all of the reels in connection with the study unit. Or, selected motion pictures may be used. Some groups may use only one or two films; others, several.

The following list of 16-mm motion pictures may be used in teaching the Junior High unit for this quarter, *Jesus the Victor*. They include both silent and sound films. Remember that a sound film will be ruined if it is used on a silent projector. On the other hand, both silent and sound films may be run on a sound projector.

Lesson 1: "The Story of the Greatest Victory"

The Kindled Flame. Sound. 33 min. Rental $9.00. Gives insight into life of early Christians and shows their courage.

Faith Triumphant. Sound. 22 min. Rental $6.00. From the "Life of St. Paul" series. Reveals his courage.

Lesson 2: "In Training"

Child of Bethlehem.[1] Sound. 22 min. Rental $6.00 — increase in December. From birth of Jesus to his twelfth year.

The following four from the series, *I Am the Way*, are each 15 minutes, silent, and rent for $2.25 except that rental is increased for the first two during December:

When Jesus Was Born[1]

Boyhood Home of Jesus[1]

A Young Man of Nazareth[1]

The Day of Decision[1]

Pilgrimage Through Palestine. 10 min. Sound. Rental $1.50.

A Saviour Is Born. Sound. 30 min. Color. Rental $10.00 — increase in December.

Lesson 3: "The Opening Victory"

The Day of Decision.[1] Silent. 15 min. Rental $2.25.

Fishers of Men. Sound. 20 min. Rental $6.00.

Lesson 4: "Overcoming Sickness"

A Ministry of Healing. 15 min. Silent. Rental $2.25. (*I Am the Way* series.)

Louis Pasteur, The Benefactor. Sound. 20 min. Rental $3.50.

Lesson 5: "Overcoming Ignorance"

A Countryside Teacher.[1] Silent. 15 min. Rental $2.25. (From *I Am the Way* series.)

No Greater Power. Sound. 20 min. Rental $6.00.

[1] A leader's guide is available for this film for 25 cents. Secure it early as it gives a detailed outline of the picture. With such information, the teacher can plan previous class sessions in such a way that when the film is used the boys and girls will be ready for it.

The Kingdom of Heaven.[1] Silent. 15 min. Rental $2.25. (From *I Am the Way* series)

The Unforgiving Debtor. 12 min. Sound. Rental $3.00.

Lesson 8: "Trained Men Needed for Victory"

Fishers of Men. 20 min. Sound. Rental $6.00.

Lesson 9: "Jesus Faces His Foes," and Lesson 10: "The Cost of Victory"

Jesus and the Temple.[1] Silent. 15 min. Rental $2.25.

Hours of Trial, Part 1.[1] Silent. 15 min. Rental $2.25—increase during Lent.

Barabbas. Sound. 21 min. Rental $5.00—increase during Lent.

Lesson 11: "Jesus' Power Over Death"

The Living Christ.[1] Silent. 15 min. Rental $2.25—increase during Lent.

The First Easter. Sound. 35 min. Rental $9.00—increase during Lent.

When possible, secure a leader's guide beforehand for an additional 25 cents. It will tell enough about the film so that you can prepare for its presentation.

Film Strips

Each of the film strips listed below is in black and white. They sell for $2.00 for a strip with "single frames" or $3.00 for one with "double frames." Be certain to secure the right kind of frame for your projector. The list of available film strips follows:

Overall studies of Jesus' life:

Events in the Ministry of Christ. Single or double frame.

Activities of Jesus. Single or double frame.

Life and Ministry of Jesus in Wood Carvings. Single or double frame.

Lesson 2:

Scenes in and Around Jerusalem. Double frame.

Inside the City of Jerusalem. Double frame.

Jerusalem. Single frame.

Boyhood of Jesus. Single or double frame.

Childhood of Jesus. Single or double frame.

Lesson 5:

Parables of Jesus. Single or double frame.

Lessons 9, 10 and 11:

The Closing Scenes of Christ's Work. Single or double frame.

Slides

Beautiful 2″ x 2″ Kodachrome slides in color cost 50 cents each in cardboard binding or 60 cents in glass binding. Ten dollars invested by your church in these slides will be well spent as the slides may be used over and over.

In connection with this course, the following are suggested:

The Nazarene, or a series on Jesus Teaching:

Ha-6 —Von Gebhardt, *The Sermon on the Mount*
Ha-284—Elsie Anna Wood, *The Call of the First Disciples*
Ha-286—Elsie Anna Wood, *The Sermon on the Mount*
Ha-288—Elsie Anna Wood, *Jesus Teaching from the Boat*
Ha-297—Elsie Anna Wood, *Jesus and the Children*
Ha-290—Elsie Anna Wood, *The Feeding of the Five Thousand*
CC-727—Hofmann, *Preaching from the Sea*
CC-482—Zimmermann, *Christ and the Fishermen*

Elsie Anna Wood's *Hilltop at Nazareth*, used with the poem, "Judean Hills are Holy," and accompanying music.

Cornicelius, *The Temptation*
Max, *Healing the Sick*
Wood, *Jesus the Healer*
Wood, *Teaching on the Mountainside.*

Any pictures listed under Lesson 1 above.

Hofmann, *Christ and the Rich Young Man*, or Gebhardt, *Rich Young Ruler*
Wood, *Feeding the Five Thousand*
Zimmermann, *The Fisherman*, or Burnand, *Go Ye*, or Tarrant, *Behold, I Send You Forth*

Secure the catalogue of Kodachrome slides from one of the Baptist book stores listed below. Select a series to harmonize with the time line of Jesus' last week or with hymns.

Munkacsky, *Christ Before Pilate*

Suggested 2" x 2" Kodachrome slides to use with the hymn, "We Would See Jesus," follow: (Select one slide from each group)

1st stanza, A Nativity Scene:
Correggio, *Holy Night*, Cc-62. Also standard glass slide.
LeRolle, *Arrival of the Shepherds*, Cc-189. Also standard glass slide.

2nd stanza, Jesus in the Carpenter Shop:
Feldman, *The Boy Jesus in the Carpenter Shop.* Ha-8
Millais, *Christ in the House of His Parents.* Standard glass slide

3rd stanza, On the Mountains Teaching:
Wood, *Sermon on the Mount.* Ha-286
Von Gebhardt, *Sermon on the Mount.* Ha-6
Uhde, *Sermon on the Mount.* Standard glass slide

4th stanza, Healing:
Wood, *Jesus the Healer.* Ha-285
Hofmann, *Christ Healing the Sick.* Standard glass slide

5th stanza, "We Give Ourselves to Thee":
Tarrant, *Behold, I Send You Forth.* Cc-800
Zimmermann, *Christ and the Fishermen.* Standard glass slide

For standard size (3¼" x 4") glass slides, see the complete list on the life of Jesus in the catalogue of The Bureau of Visual Aids of the Evangelical and Reformed Board. This Bureau has a series of 62 standard glass slides (3¼" x 4") entitled, *On Nazareth Hill*, prepared by Dr. Albert Bailey. Reading time for the lecture requires 50 minutes. The rental is $7.50. It presents imaginery conversation between the boy Jesus and his father Joseph on a hilltop behind Nazareth and reviews historic sites visible from the hilltop and the lessons drawn from Old Testament stories connected with them.

This Bureau also has slides of each of the pictures included in the following books:

BAILEY, *Character and Art*
BAILEY, *The Gospel in Art*
BAILEY, *Jesus' Teachings: Approach Through Art*
MAUS, *Christ and the Fine Arts*

WHERE TO ORDER FILMS AND SLIDES

Standard Glass Slides

Order standard size (3¼" x 4") glass slides from the Bureau of Visual Aids Evangelical and Reformed Board of Christian Education, 1505 Race Street, Philadelphia, Pa. The rental costs 7 cents for each plain slide and 10 cents for each colored slide. Most groups prefer the colored slides. Use the stereopticon or lantern for the standard 3¼" x 4" size for these slides.

Motion Pictures, Film Strips and 2" x 2" Slides

Order *all other films and slides* from one of the Baptist book stores located at Philadelphia, New York, Chicago, Kansas City, Seattle or Los Angeles.

Rental prices for motion pictures suggested have been indicated. Place your order as early as possible and try to give alternate films or dates. If the film cannot be booked exactly when desired, you may need to adjust the plans of your unit so that it will "fit" at another date. Be certain to return the film immediately after using it so that the church that plans to use it next will not be disappointed.

Sale prices for film strips and 2" x 2" Kodachrome slides suggested have been indicated. Before ordering, be certain that you have the right kind of projector for single-frame film strips, double-frame film strips or for 2" x 2" slides, as the case may be. Order as far ahead as possible, since new copies of the films may need to be made.

Sources for Further Help

Request one of the Baptist book stores noted above to send you a copy of the *Catalogue of Films for Church and Community Use.* Also ask for a copy of the catalogues of the Society of Visual Education describing Kodachrome slides of religious art and film strips.

A list of bulletins available on the use of visual aids in church work will be sent upon request by the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Ill.

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IT is fit and becoming in all people at all times to acknowledge and revere the supreme government of God; to bow in humble submission to his chastisements; to confess and deplore their sins and transgressions, in the full conviction that the fear of the Lord is the beginning of wisdom.—ABRAHAM LINCOLN.

■

IT was their consciousness of God that made the founders of our nation great men and women. It was their reverence for God that enabled them to build upon the shores of the new continent a social order that has won the admiration of the world.—J. SHERMAN WALLACE.

■

IF YOU WANT KNOWLEDGE YOU MUST TOIL FOR IT; IF GOOD, YOU MUST TOIL FOR IT; AND IF PLEASURE, YOU MUST TOIL FOR IT. PLEASURE COMES THROUGH TOIL AND NOT BY SELF-INDULGENCE AND INDOLENCE. WHEN ONE GETS TO LOVE HIS WORK HIS LIFE IS A HAPPY ONE.

—JOHN RUSKIN

Harold M. Lambert

Roger Williams and RELIGIOUS FREEDOM

A WORSHIP PROGRAM

Arranged by Elisabeth Knapp

The life of Roger Williams has inspired men and women down through the years. This worship service and playlet, based upon his life, may be used as a Thanksgiving program, stressing our thankfulness for the freedom of worship that he advocated

CALL TO WORSHIP: Mark 12: 29-31 (Read by leader and group)

Leader: What are the first two commandments?

Group: The first of all the commandments is: "Hear, O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The second is this, "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

HYMN: "Faith of Our Fathers"

SCRIPTURE LESSON: Psalm 107: 1-22

PRAYER (concluding with the Lord's Prayer)

OFFERTORY

LITANY OF GRATITUDE:

Leader: For all who have given their lives for liberty, for righteousness, for truth and peace.

Group: We thank thee, O God.

Leader: For the heritage of freedom to worship God in our own way.

Group: We thank thee, O God.

Leader: For the leadership of Roger Williams and the proud memory of his courage

Group: We thank thee, O God.

Leader: For the right to share our freedom with others

Group: We thank thee, O God.

ROGER WILLIAMS AND RELIGIOUS FREEDOM

A Historical Incident

(Two narrators, a boy and a girl, take their places at reading desks at opposite sides of the platform or playing space.)

FIRST NARRATOR: This is a story about Roger Williams, a man for whom the world was not good enough. He was great not only because of his hard work, his bravery and his intelligence, but because he had an ideal and then devoted his life to making it come true.

Roger Williams believed in the separation of the church and the government. He desired to free everyone to worship as he liked. Because he lived a long time and fought hard for this ideal, the rest of us today may worship freely in this beautiful church.

Roger Williams was born in London. He came from a wealthy family and received a fine education, but at the early age of eleven, he became a Separatist—that is, one who did not agree with the established church in England. He entered the Christian ministry, but because of his opinions he was not allowed to preach, so he had to flee from the country. He went to Massachusetts in 1631, but in five years he found himself in trouble again because, though the Puritans in Massachusetts did not like the Church of England, they would not let anyone in Massachusetts disagree with their church. Therefore, by October 6, 1635, we see him called before the court made up of men who were both clergy and civil magistrates.

Scene I

PLACE—The Meeting House, Newton (Cambridge, Mass.)

TIME—October, 1635

(Judge Haynes, governor of the colony, and four magistrates are grouped about a long table, seated. They wear long black robes, and the judge wears an official wig. Roger Williams stands at one end of the table.)

JUDGE HAYNES: Members of the Court of the Massachusetts Bay Colony, we are met today to inquire into the misdeeds and the wrong teachings of Master Roger Williams, teacher of Salem Church. He is accused of denying the rights and the powers of the king and of preaching against the authority of the church in this colony. Now Master Williams, the court grants you this chance to defend yourself.

ROGER WILLIAMS: Brethren of the Court, I rise to speak, not to defend myself, but to show the sins of this government. The lands we live on are not ours! You say the king's patent granted them to us but, brethren, they were not the king's to give! I tell you, friends, unless we pay the Indians a fair price for their land we have not the right to live on it!

Next, I proclaim that no government has the right to force men to belong to an established church. A man must have the right to go to the church of his own choice, or to no church at all. The state has no right to authority in any save civil affairs. Church and state must be separate. These are my solemn beliefs. Do your will.

Schoenfeld from Three Lions

The price of liberty has ever been dear. Roger Williams and his followers soon discovered that the freedom of belief cost heavily. Roger Williams desired to believe in God in his own way, and he favored religious tolerance toward the views of others. The picture on the opposite page shows him holding a service in Salem, Mass., where he served as minister from 1631-1635. Persecution forced him to flee, but after a hard winter as an outcast he triumphed over his difficulties and founded Providence, R. I., the cradle of religious liberty in America. Other leaders encountered difficulties, too. The above picture shows the arrest of the Rev. John Clarke, the Rev. Obadiah Holmes and John Crandall as they ministered to an aged blind man. They were held on false charges; the judges pronounced them guilty and sentenced them to a large fine or a whipping. The fine was paid for Mr. Clarke and Mr. Crandall, but Mr. Holmes refused to pay or let others pay the sum for him. The picture below shows him about to receive his whipping on September 6, 1651.

JUDGE: This is blasphemy and treason. Will you not recant?

WILLIAMS: No, not for wind or snow, imprisonment or death, will I deny the truth.

JUDGE: Then it is the order of this court, that you, Roger Williams, be sentenced to banishment from Massachusetts Bay Colony forever.

Prologue to Scene 2

SECOND NARRATOR: Therefore, Roger Williams had to leave Masachusetts. He was supposed to be allowed to stay the winter in Salem because of his own and his wife's ill health. However, in February a friend came to tell him his enemies were sending a ship to take him back to England, so that he had to flee from his home and start out in the snow and bitter cold of a New England winter.

He would have died from exposure had it not been for his Indian friends. He had already learned their language and had started trade with them. Massasoit joyfully received him into his hut and kept him till spring. Then Williams went to his other friend, Canonicus, chief of the Narragansetts, who took him to a place at the mouth of the Moshassuck River. There we see Williams with his two Indian friends.

Scene 2

PLACE—Near the mouth of the Mohassuck River, R. I.

TIME—Spring, 1636.

(Williams converses with two Indian chieftains, Canonicus and Miantonomo.)

CANONICUS: Pastor, you are a true friend to the Red Man. This land at the river's mouth is good land. It has rich soil and a fine spring. It is ours to give. Take it in payment for your gifts and services to us.

WILLIAMS: Thank you, Canonicus, and you, Miantonomo. It is a goodly place. In return, you and your people are always welcome to rest and eat at my house. My knowledge and skills are at your service. May we live together as friends and brothers.

MIANTONOMO: Pastor, you must be hungry and tired. The women are cooking succotash and boiled bass. Come and share it with us.

WILLIAMS: Thank you, I shall. (*Lifts his arms in prayer.*) For the gift of this new settlement, for the freedom of this place, and many other providences of the most high and only wise God, I name this place, Providence.

Prologue to Scene 3

FIRST NARRATOR: Roger Williams kept his promise to the Indians always. They used his house as a resting place. Sometimes he had as many as fifty guests at a time. He was their in-

(Please turn to page 43)

American Home Festivals

By RACHEL DAVIS-DuBOIS

JOE FENDERSON, whose parents were reared in a New England town, came home from high school one day growling, "They expect me to sing spirituals for them, because I'm a Negro!"

Tony Pignatelli, who always had denied that he could speak Italian, and who often proved to be a problem in school, spoke the language beautifully one day to the lovely young Italian-born social worker who had participated in a Columbus Day assembly program.

Jerry Cohen's young brother returned home from school a few days before Christmas and asked why he could not have a Christmas tree like other children.

Tom Waring's little sister wondered why she had to go to church on Sunday while so many of her Jewish friends attended the movies.

And five-year-old Isadore Meyer came in from kindergarten and announced at the dinner table, "*All* Jews are bad. I don't like Jews."

As a result of these happenings and many others like them, the Neighborhood Home Festival developed—a social gathering that would bring together all kinds of Americans in small groups, first, to have a good time together; second, to find the answers to problems such as those mentioned. For as big brothers and sisters, as uncles and aunts, as club, association and group leaders, or as church school teachers, how do we rise to such occasions? Do we know, for example, that the Jewish sabbath falls on our Saturday and why? Do we know that each additional language we can speak enriches not only our individual lives, but our common American life as well? Do we know that here in America various fascinating home and church festivals, closely related to our Christian holidays, have been imported from many lands? Do we understand their relationship?

The Neighborhood Home Festival is unscheduled and spontaneous—simple, yet effective. Since its content is uncontroversial and of a universal human quality, the celebration does not divide people; rather, it speeds the process of arriving at understanding, appreciation and tolerance of one another.

At a Neighborhood Home Festival the participants begin by telling in an informal way what they remember from their own youth (or from what older people have told them) about the particular holiday or season of the year they have come together to celebrate. In such a festival, all members of the group participate. They contribute remarks of their own accord and it seldom happens that any member of the group remains merely a spectator. This group process of participation with every member on an equal basis with every other not only aids the individual to adjust himself better to our common American life, but aids in building national morale. For better-adjusted individuals make better-adjusted communities.

The author with her classes in "Problems of Intercultural Education" developed the Neighborhood Home Festival during the past two years at New York University. Unlike the folk festival that requires costuming and a large hall or park, the Neighborhood Home Festival finds its proper setting in a home or a small friendly room in a church, a school or a community center. Against such a "homey" background, people from different cultural and racial patterns meet perhaps for the first time.

The festivals are arranged at times of the year that have a meaning for people all over the world. For example, a festival may be planned to celebrate Christmas, also the winter solstice—that time of the year when in ages past man feared the steadily shortening day and prayed for the return of the sun. Or it may be held to commemorate the joyous spring season, or to observe one of our own national holidays. At a festival the participants share their experiences and often combine fun and discussion with a simple and spontaneous religious ceremonial.

Probably the best way to present vividly this new method of developing understanding is to relate an account of an actual festival. In the one described, the participants shared memories of holidays commemorating a struggle for liberty, beginning with our own July Fourth celebration and continuing with descriptions of similar holidays in other countries. A participant wrote the following account.

"On the evening of June 23, 1942, at the Intercultural Education Workshop, about fifty people of varying national and cultural backgrounds met to have a good time and to share the deeper meaning of the universal struggle for freedom.

"The leader began the group conversation by asking each person to call to memory Fourth of July celebrations of his youth. Then she told the story of one such celebration that she had found in an old *Godey's Lady's Book*. The quaint, almost century-old expressions that she read from the book and the humorous situations drew much laughter from the group.

"The story told of a celebration held in 1846 in front of the little red schoolhouse near a Vermont town. Their last soldier of the Revolution had died recently and the group that year had no guest of honor. Something must be done for a Fourth of July celebration without an old soldier would be like sausage without sage, or pumpkin pie without spice. At the critical moment, two small boys found an old man and hustled him out to the gathering. Had he been an old soldier? He had. Had he fought in the Revolution? He had. They promptly installed him in the place of honor and the occasion proceeded successfully.

"But as the celebration continued, the guest became more and more uncomfortable. As patriotic speech after patriotic speech singled him out for further honors, he could stand the discomfort no longer. He arose and told the people that he had indeed fought in the War of Independence, but on the wrong side! He was a Hessian. 'But,' he added, 'I was obliged to fight. And after the war I settled in this country and became, like thousands of others, a naturalized citizen.' When the group understood, they again welcomed him and the celebration continued, ending happily with everybody's singing 'Yankee Doodle.' And since in a festival the word always fathers the action, the group, too, sang that Revolutionary jingle. The tune still remains familiar, but the words are almost forgotten. From various members of the group, out of childhood memories, came one verse after another. The song and its tune delighted the new Americans, and they learned it with freshness and vigor.

"The story reminded older members of the group of Fourth of July celebrations of some forty or fifty years ago: orators of the day making political speeches; bands leading parades of flower-decked wagons drawn by prancing horses; gallons of homemade ice cream; and firecrackers that lasted all night—firecrackers used as the Chinese inventors had originally intended. One member of the group remembered reading that Hessian soldiers, some of them even then prisoners of war, played important parts with their bands and orchestras in America's very first July Fourth celebration.

"The man from Vermont described a

celebration in 1890, and you could almost see the surries decorated with flowers winding in procession through the little town. He explained that around 1900 the first automobile in the community proudly headed the parade.

"An English friend, James Dickinson, then reminded the group that the principles of our freedom go back to the time when King John faced his angry lords at Runnymede who forced him to sign the Magna Charta.

"To the question, 'Don't the roots of our struggle for liberty go even further back than seven hundred years ago at Runnymede?' a Jewish boy answered by telling the story of the Passover, that started over three thousand years ago with the ancient Hebrews and has become a symbol for freedom on the part of all mankind. The Pharaoh of the Passover story now stands for every tyrant, every cruel and ruthless ruler who enslaves men, women and children. The Jewish boy then sang a freedom song in Hebrew:

" 'He brought us from slavery to freedom, from sorrow to joy, from mourning to festive gladness, from darkness to great light and from servitude to redemption. Therefore, let us chant to him a new song . . .'

"As his song ended, the Negroes present started their incomparable song, 'Go down Moses, 'way down in Egypt land.'

"Then the Passover indeed became the Passover of Negroes and whites, Jews and Gentiles, old Americans and new immigrants, all struggling together in the United States of this day.

"One of the Negro members of the group remarked that although all Negroes celebrate July Fourth in the same spirit as do other Americans, they also observe September 22, the day President Lincoln issued a preliminary proclamation decreeing the emancipation on January first of all slaves in states that should till then continue in a state of rebellion. January first, therefore, ranks as another freedom day in America. At this point someone started to sing, 'Mine eyes have seen the glory of the coming of the Lord.'

" 'Sometimes,' the Negro continued, 'when we feel discouraged because of the segregation and the discrimination we still face, we sing another song, sometimes called our national anthem. James Weldon Johnson wrote the words, and it goes like this.' Then he sang, 'Lift Every Voice and Sing.'

"A Frenchman told of his attendance in 1939 at the 150th celebration of the taking of the Bastille in Paris. It was discovered that two others of the group, none of whom had known each other before, had been present at the same

(Please turn to page 44)

How One Church Honors Its Servicemen

IN THE GILEAD Presbyterian Church at Carmel, New York, church members prepared a Servicemen's Display that supplements the usual service flag. Placed at the front of the church, its suggestion, "Pray for a lasting and just peace," is constantly before the eyes of the congregation, and the details of the display emphasize the fact that it is a global war as well as the fact that their own boys are participating in the struggle.

The pastor had seen a small exhibit where blocks represented the servicemen. With a number of his members he developed the idea. Indeed, when it was complete it included a replica of their first church, the Bible used in 1783, a plowshare and a pruning hook to make clear the passage in Isaiah 2: 4. Two of the men spent many evenings faithfully reproducing each clapboard and detail of the beautiful old church. In the belfry was hung a bell brought from Palestine by the pastor when he made a visit to that country.

One person donated the large map; another purchased the little silk flags of all the Allied Nations. Two of the women covered the table with black sateen. Another donated the globe. The church was placed on a map of the United States indicating freedom of religion in America, while outside stood the flags of the three nations—Germany, Italy and Japan—with the words War—Slavery—Greed. These flags cannot be bought today, so one woman with clever fingers made them.

A high school boy cut out the wooden blocks; another lad printed the names of the servicemen on them. Red, white and blue ribbons connected each block with the spot on the globe where that particular man is stationed, according to latest reports. These ribbons must be changed many times for the display will continue for the duration.

"PRAY FOR A LASTING AND JUST PEACE" IS THE APPEAL OF THE SERVICEMEN'S DISPLAY IN THE GILEAD PRESBYTERIAN CHURCH AT CARMEL, N. Y.

Keystone View Co.

The Baptist Youth Fellowship

NOVEMBER ACTIVITIES

GROW in Personal Christian Living" is the emphasis suggested for Northern Baptist youth groups during the months of November and December.

This emphasis is the first objective in the Baptist Youth Fellowship PLAN OF UNITED YOUTH ACTION FOR CHRIST. It merits first place because of its primary importance in any youth program. Young people must be living as true Christians before they can accomplish anything in Christ's work.

During the next two months, youth leaders should enlist young people of the church in Bible study, prayer and worship. This means sponsoring definite plans for personal and family devotions and group worship, promoting specific arrangements for individual and group Bible reading and study and developing and using a Covenant and Code for Christian Living.

Youth leaders will have abundant materials in their churches and communities to carry out this emphasis. Books and pamphlets in public libraries, on the churches' shelves and in pastors' studies will — when studied — offer great help and many suggestions for aiding young people in their personal Christian growth. The "Adventure Packet" (sold to youth groups for $1.00 by the general office of the Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia 3, Pa.) supplies many valuable ideas and suggests methods to vitalize this emphasis.

Although these devotional and personal practices cannot be limited to the fall months alone, emphasis on them now is especially valuable in equipping young people for continued personal Christian living and activity.

"Be ye transformed by the renewing of your mind."

SACRIFICIAL Living and Giving

ONE HUNDRED THOUSAND Northern Baptist youth committed to sacrificial living and giving!

November ranks as a crucial month in following up this major project launched in October. Special services were to be held and commitments secured the last Sunday in October.

Cabinets or executive committees of church youth groups will desire to plan their November activities so that the high resolves will be implemented with definite encouragement and so that there will be ample opportunities to perform the duties that they have pledged themselves to do. Particularly responsible in this area is the World Service Committee.

Adult leaders of youth also carry a special responsibility. The interpretative leaflet, "Enlist Now," distributed to all young people, urges them to seek the counsel of their adult advisers.

Youth leaders should study carefully the pledge card and the leaflet on sacrificial living and giving. (If this material has not come to local leaders, it may be obtained from the state convention offices.) They will be ready to help those young people who seriously desire to live and to give sacrificially. Openings for services in the local churches and communities will be made available. Information about present and postwar opportunities for reconstruction and Christian ministry will be secured.

Local leaders should be working with denominational leaders in raising the $1,500,000 for the World Emergency Forward Fund. Under the direction of the Council on Finance and Promotion, youth commissioners work in states, associations and local churches. These commissioners should be equipped to help in making sacrificial giving a vital part of the lives of Northern Baptist youth.

Many denominational and other church agencies are prepared to supply youth leaders with materials that will help in counseling youth. For information

Concerning overseas missionary service, write to Rev. Marlin Farnum, Candidate Secretary for the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, 152 Madison Avenue, New York 16, N. Y.

For Baptist service in home missions and war-dislocated areas, write to The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y., and the Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York 16, N. Y.

For general work in war-dislocated communities, write to The Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York 16, N. Y.

Concerning Christian education and work with young people, write to the general office of the Baptist Youth Fellowship, 1701-1703 Chestnut Street, Philadelphia 3, Pa. The Board of Education, 152 Madison Avenue, New York 16, N. Y., can furnish material on schools, colleges and also missionary education.

For ministry to servicemen, write to the Service Men's Christian League, 1701-1703 Chestnut Street, Philadelphia 3, Pa., and to The Committee on Christian Ministry to Service Men of The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, 212 Fifth Avenue, New York 16, N. Y.

Concerning peace, racial and other contemporary problems that study groups might consider, write to the Council on Christian Social Progress, Franklin College, Franklin, Ind.

About the denominational financial program, World Emergency Forward Fund, every member enlistment and stewardship, write to the state convention office.

Concerning stay-at-home and special services, write to Volunteer Christian Services, 2969 Vernon Avenue, Chicago, Ill.

For general evangelistic work, write to the Department of Evangelism, The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.

For youth evangelism, write to the general office of the Baptist Youth Fellowship, 1701-1703 Chestnut Street, Philadelphia 3, Pa.

For work with children, write to the Department of Christian Education, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia 3, Pa., and to the Department of Missionary Education, The Board of Education, 152 Madison Avenue, New York 16, N. Y.

A New Book

Helen Kingsbury Wallace momentarily turns back the clock, recaptures her teenage experiences and gives young readers the benefit of her reflections in *If I Were Eighteen.*

And Miss Wallace does all this very well, too. There is nothing of the stodgy, superior attitude that young people, naturally enough, dislike. Instead, the author talks in a comradely fashion about subjects important to a young girl. She touches on such phases as dates, charm, brains, education, dollars, faith and friends and presents a view of the well-rounded life that every young girl hopes to live. The book supplies good reading as well as good advice.

Published by Fleming H. Revell Company, 158 Fifth Avenue, New York 10, N. Y. August, 1943. 84 pages. Price, $1. Please order from nearest store of The American Baptist Publication Society.

Begin the New Year

With "New Testament Portraits of Jesus"

YOUR JUNIOR HIGH PUPILS have Bibles or New Testaments of their own. They may be able to repeat the names of the New Testament books in order. But do they know the interesting stories that lie back of these different inspired New Testament writings? Do they know the distinctive Christian messages that each of these books contains? Are they familiar with the different portraits of Jesus these books present?

Which New Testament writer was Peter's secretary? Who was Epaphras, and Theophilus, and how did these men figure in the spreading of the Gospel? What writer pictures Jesus as the Doer of Mighty Deeds? What does a Christian leader confined in a Roman prison write to his friends far away? What Greek doctor shared in spreading the gospel? How did the first-century Christians think of Jesus? What Jewish tentmaker dared defy the might of imperial Rome? All of these questions you will find taken up in this new course for junior high pupils.

If you desire your pupils to gain a working knowledge of the New Testament, start them studying Course VII, Part 2, of the new Judson Keystone Graded lessons, entitled "New Testament Portraits of Jesus" and prepared by Kenneth L. Cober. This course will be released in December for use in January, February and March. It includes lessons on each of the four Gospels, the Acts, the Epistles to the Romans, the Ephesians and Philippians, Hebrews, James and the Book of the Revelation. Accompanying most of the lessons are charts giving a birds'-eye view of the books being studied. Also included in the pupils' text are eight prints of religious paintings portraying Christ.

Projects are suggested and described. Among these are the building of an art gallery of pictures of Jesus and the making of a book entitled, "Christ in the Scriptures and in Art."

Help your pupils to know their New Testament by introducing them to this important Bible study book.

Roger Williams and Religious Freedom

(Concluded from page 39)

terpreter and their counselor when they had trouble with the white men.

Very soon other settlers came to join Williams at Providence. The little settlement grew fast when the downtrodden and the persecuted heard about this place in the new world for them. Now we see Williams welcoming these people and establishing the government, the first in America in which all free men could vote.

Scene 3

PLACE—Providence, R. I.

TIME—About 1640

(Roger Williams and a group of settlers enter and take their places around a large table in the center. The following groups enter from alternate sides and, after their symbolic welcome, *join the larger group. Enter Salem group, one man, one woman.)*

SALEM LEADER: Master Williams, we of your Salem congregation believe with you that the church should not control the state. For this belief we have been driven out from our homes. May we take refuge with you?

WILLIAMS: John Ogelthorpe, friends and neighbors, welcome. Providence has room for many such as you. (*Enter another man.*)

ANABAPTIST LEADER: We, sir, are not from your former church, but are Baptists, driven out of Massachusetts. May we come to Providence?

WILLIAMS: A man's beliefs are his own affair, brethren. We welcome you here. Worship with us at my house if you wish, but if not, where and as you will. (*Enter another man.*)

ATHEIST: I sir, am an atheist. I do not believe in God at all. May I live in Providence?

WILLIAMS: Aye, though we will labor to show you your great fault, no one will compel you to believe what you cannot. (*Enter Quakers—one man, two women.*)

MR. UPSALL: Brother Williams, we are of the Society of Friends. We have been driven from country to country. We have been burned and tortured for our faith. May we Quakers look for refuge in thy settlement?

WILLIAMS: Enter and welcome, Friends. Providence has room for all who are sober and law abiding. (*Enter one man.*)

JEW: Master Williams, I am of the persecuted race, one of the children of Israel. May a humble Jew knock at the gates of Providence?

WILLIAMS: The superstitions that separte Jew and Gentile in civil matters must be broken down. We are glad to have you make free and peaceable habitation amongst us.

WILLIAMS: Friends and brethren, we are gathered here, of many different races and beliefs, to try to live together in peace and prosperity. To do this we must have a government to protect ourselves from outsiders and also from each other. This land was sold to me by the Indians. I gladly make it over to this town. Let us make together here this contract: That the government must in no way tell any man what he must believe; nor must any church interfere with the state in civil matters. We agree that all free residents of this town shall make the laws and choose the officers; and we agree that all men, no matter what their wealth, shall have an equal voice in the councils of the state, and equal civil rights in the law and the courts. Do we all agree?

ALL: We do, and herein freely give our consent. (*All sign.*)

MRS. VERIN (*enters*): Worthy gentlemen, is it true that the town contract allows anyone to worship freely?

WILLIAMS: Yes, Mrs. Verin. What is the trouble? You are hurt.

MRS. VERIN: My husband has beaten me and will not allow me to worship in the meeting house. Does freedom of conscience in Providence mean that women are free, too?

WILLIAMS: Joshua Verin, what have you to say to this charge?

VERIN: I did it, and I'll do it again. If you attempt to interfere with my control of my wife, I'll take her back to Massachusetts where they keep women in their places, subjected to their husbands.

WILLIAMS: In Providence we do not believe that a woman is her husband's possession like his house and his cow, but that she has as free a soul as a man! What do you wish to do with Joshua Verin? Do you vote to disfranchise him?

ALL: Yes.

WILLIAMS: Then, Joshua Verin, you must leave our commonwealth. By vote of the citizens of this town, you are banished. You have broken our fundamental law, freedom of conscience.

Epilogue

SECOND NARRATOR: Williams established his colony, and with tireless work and wise patience he kept it alive and healthy. He struggled all the time to keep Massachusetts from interfering with Rhode Island's freedom, so that finally he even had to go to England to get a charter to protect the rights of his colony.

Then the Indians, who always had been so well treated by Williams, but who had not been kindly used by the other white men, decided to join forces and go to war against all the colonies in New England. The settlers were frantic

and in their error turned to Roger Williams, the man they had persecuted, to save them. In response to their cries, he visited the Indian camp. Alone, by dint of much persuasion, he stopped the Indian attack.

Such a man was Roger Williams, and that is why we honor him today. A hundred years later when the fathers of our nation wrote our constitution, they agreed as a matter of course that it should say, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press."

One can imagine the spirit of Roger Williams standing beside them, saying, "Well done, my children. I did not labor in vain."

HYMN: "O God, Our Help in Ages Past"

BENEDICTION

American Home Festivals

(Concluded from page 41)

event. They did not comment, but all felt in their hearts a great sadness that the country that had helped us to gain our liberty and had given us the Statue of Liberty now itself had been deprived of liberty. Then a refugee from Germany told of the great uprisings that terminated in 1848, when the spirit of freedom excited not only Germany but all Europe. When that struggle failed, the United States gained the services and the devotion of Carl Schurz and many other lovers of freedom as a similar struggle today brings us Thomas Mann and Albert Einstein.

"Then a friend from Czechoslovakia told of the undying hope for the liberty of her country. Especially interesting, she said, is the continued faith of Czechs in the teachings of John Huss, the great religious reformer who stands out in their history as the hope of Protestant and Catholic alike.

"A second-generation Chinese girl related stories of Chinese festivals, of the familiar Chinese dragon that stood for the old imperial China and of the Buddha lion that took the dragon's place after the revolution and today plays a very important part in the Chinese new year celebration. As she talked, a complete daughter of America, the group realized that many other second- and third-generation descendants of Oriental families are also truly sons and daughters of America.

"The girl with an 'ian' at the end of her name proved to be of Armenian extraction. She warned the others that the song she would share with them contained, like many Armenian songs, a spirit of revenge against the Turk. She would sing it, she explained, because her mother sang it most often at home and not because she felt revengeful herself, for she continued, 'This is the land where hate should die.'

"A great welling-up of thankfulness arose in the group that here in America has been growing a new hope and a new culture, a new sense of freedom. At this point, the leader drew together the threads of the thought pattern that had been developing. She said that our country was founded on the Hebrew idea of freedom as expressed in the Bible, and that we still work today toward this freedom as a goal; that England, France, Germany, many countries contributed to our experiment in democracy and may still contribute to it. She pointed out the deep truth that liberty still requires 'eternal vigilance' as its price. Without premeditation, someone struck up the old hymn, 'Faith of Our Fathers.' Then, after a few moments of silence, the group stood and sang 'America the Beautiful.'

"The refreshments that followed were reminiscent of earlier Fourth of July celebrations: pink lemonade, gingerbread and ginger cookies. Then everyone joined together in the back yard for folk games. One refugee remarked, 'I've been here two-and-a-half years, and only now have I found the American way.' "

Those wishing to try this type of festival may write to the Intercultural Education Workshop, 204 East Eighteenth Street, New York, N. Y.; or to The Missionary Education Movement, 156 Fifth Avenue, New York, N. Y., for the pamphlet *Fun and Festival Among America's Peoples*, a more detailed leaders' manual.

How to Arrange a Home Festival

Now, how do you arrange a home festival? A successful festival requires a leader. This leader should know as much as possible about the historical backgrounds and the folk materials of the groups sharing in the gathering. Some of this knowledge should be obtained from the people themselves—since customs vary from place to place—and some from books found in most libraries. The leader should be one who has had enough contacts with people of various national and racial groups to be able to sense how they feel about things, and he should be able to induce others to share in the conversation and the activities of a festival.

The group that plans for the festival might include some older people with experiences in other lands or other parts of the United States; one or two very new Americans whom war conditions have brought to America; one or more from as many racial groups as possible; a person who has traveled widely in other countries; and someone whose ancestors came from Europe a generation or two ago.

At least a few of the guests should be asked to tell very informally what they remember of their home celebrations at this season. Foods, games, songs, myths, poems and single dances will be revived in memory.

The arrangement of the room should contribute to the sense of friendly fellowship. An open fire in the winter, fruit and flowers of the season, refreshments that reflect both the season and the culture groups represented will help to make the festival an interesting experience. This atmosphere, the leader's skill in drawing out the stories of the group members and persuading them to sing and teach others to sing, or to lead a game, or to tell a story and in becoming acquainted. The sense of fellowship that grows through such informal comradeship sometimes (but not always) leads to a desire to express a common reliance on one another and on God in a few moments of informal worship. This often takes the form of a simple procession or the formation of a circle with hands clasped while the group sings in unison. A moment of silence, sometimes broken by a prayer or several brief expressions of thankfulness leads to a sense of spiritual oneness.

It is valuable and almost necessary for a group of people with different backgrounds, for whom coming together in this fashion consitutes a new experience, to meet at least four times a year. We need more festival experience in American life, more simple celebrations of significant times in the family or the community. Here we have both a way to more enjoyment in living and a method of reducing prejudice while we build together a richer American culture. Your Home Festival may help to create a new spirit in your community.

THY BOUNTY SHINES IN AUTUMN UNCONFINED,
AND SPREADS A COMMON FEAST FOR ALL THAT LIVES.
—JAMES THOMSON

Talking Turkey

By MABEL TUTTLE CRAIG

A "Bird-of-the-Month" Party

LET'S "TALK TURKEY" for our November party. This theme can be carried out easily in an attractive manner, and your youth group will enjoy it.

Turkey folders colored with crayons, or simply a turkey seal on a card, form appropriate invitations and contain the following verses:

There's more to be had
From this bird than you know—
To find it all out
Read instructions below.

"Bird-of-the-Month" Party

(Place) _____

(Date and Time) _____

An appropriate way to start the fun might well be by assembling the turkey. The hostess reads this rhyme to her guests:

There's a turkey in this room,
Though none of you may know.
I want you all to look for him
When I tell you to "GO!"

This game requires six or more sets of squares of paper on which you have written the letters of the word turkey. Scatter these about the room and when you say "GO," the guests begin hunting them and try to make the complete word. They must not pick up a letter out of order. Thus, if someone holds a T and finds an E, he must return the E until he has first found the U, R, K, respectively.

Next the hostess reads:

In assembling the turkey you've made a good start.
Now you must turn around and pick him apart;
Turkeys have heads and so have we;
Don't lose your head, but use it—see.

Who writes the best menu
In exactly one minute
May open this package
And keep what is in it.

Distribute pencils and paper and explain that this is to be a Thanksgiving menu. For the longest, best-balanced menu, the "package" could be a kitchen memo pad.

This little verse will start your friends on the feather game:

Turkeys have feathers, but if one gets on you
You'll do whatever you're told to do.

The players sit in a circle, as closely together as possibe. One of them starts activities by blowing a small, glossy feather as high as possible into the air, and the other players must try to prevent it from alighting on them by blowing at it whenever it comes in their direction. Any player on whom it falls must pay a forfeit. This game will cause much merriment, but be sure to stop before it becomes tiresome.

Then for a little brain work, suggest this teaser called "Hearts." The hostess reads:

Turkeys have hearts and I think you can get
Much more from a heart than you've thought of yet.

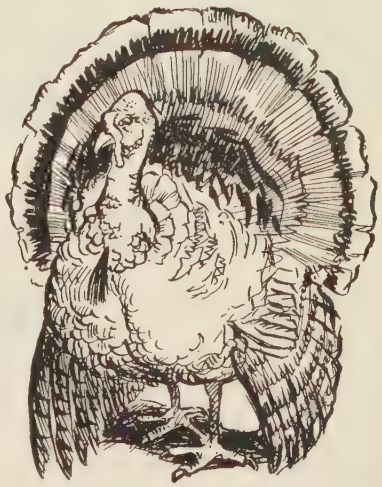
The following lists are distributed and guests are warned that the answers must contain only letters found in the word "hearts":

1. A heavenly body (Star)
2. The more _____, the less speed (Haste)
3. Four-footed pest (Rat)
4. Derived from the sun (Heat)
5. To burn (Sear)
6. An animal—mostly ears (Hare)
7. A beverage (Tea)
8. An old sailor (Tar)
9. Desired when tired (Rest)
10. Heard at college (Rah)

Three minutes should be ample time for this contest. Everybody likes a fairy tale. Read this poem first:

Every turkey has a tail.
This one's "le" and not "il."

Read aloud a well-known fairy story, such as Cinderella, only instead of names give initials. That is, every time the name Cinderella appears, say "C" instead; give "TFG" for "the fairy godmother," "TP" for "The Prince," etc. Let the players call out the name, or every time you say an initial, have them write down what they think it represents. They can then exchange lists and



check them while you read the story again, supplying the names.

The last game should provide plenty of laughs and top the evening's fun. Have your guests perform feats after starting them off with this:

Turkeys have feet—there are other kinds too;
This kind of feat shows what you can do.

Call on three or four different guests to perform Feat Number 1, one at a time. Then call on a different group for Feat Number 2, etc. If the players all fail to do the stunt, someone else from the group may volunteer to try it.

1. Rub the top of the head with one hand and at the same time pat the chest with the other hand. Reverse the action.
2. Say four nice things about yourself.
3. Sit on an inverted milk bottle, extend your feet, cross them and whistle a tune.
4. Ask a question that cannot be answered negatively. (What does Y-E-S spell?)
5. Pose as though having your photograph taken.
6. Touch a book on the inside and out without opening it.
7. Fold arms, lie down on floor, and get up without using elbows or hands.

After all this exercise, refreshments are in order. Suggested ones are turkey or chicken salad with wafers and coffee. If you find these too expensive, perhaps cookies shaped like turkeys, or ice cream with a turkey center, plus a suitable beverage could be served.

■

CHRISTMAS is the time when we bend all our efforts toward making others happy. Why not share your Christmas party with others? Read all about the plans for an especially merry Christmas in "Double Christmas Party" in next month's BAPTIST LEADER.

Study and Discussion
In an Adult Class

By ROY E. BURT

IT IS no accident that study and discussion are put together in this presentation, for one without the other is incomplete and unsatisfactory. If you have only study, without opportunity for exchange of ideas and the stimulation that comes from this interchange, your class is apt to suffer from monotony. On the other hand, if you have discussion without the background of study, you have only an exchange of ignorance and prejudice which ends in futility.

In an attempt to discover an effective way by which members of an adult class may be helped to study and discussion we need to face two questions: Why have an adult class? What is the purpose of the class, anyway? If the purpose is organizational, that is, if what you want is a class so you will have an organization to fit in with your total organizational setup, then any one of a dozen ways and methods of keeping the organization going can be worked out. Usually the result is that the burden of keeping the organization going becomes so great that only a few people will continue at the task.

Or if your class is built around the idea of an outstanding teacher, then the class session becomes the stage setting for a brilliant performance by an individual, but the genuine value of having the participation by study and exchange of ideas by the largest possible number is lost.

What Happens to People?

More and more we are coming to see that the worth of a class finds its test in what happens to those who compose it. Do they grow spiritually? Are they stimulated mentally? Is their social vision enlarged? Have they learned to discover new facts and to organize those facts into the working program of their lives?

Perhaps we are putting too much effort on getting people to "join a class." They are not enthusiastic about becoming a part of another organization. Besides, when you join a class you are asked to join "from now on." To many that seems like a long time.

This article by an experienced leader of adults may hold the answer to some of your questions

But people are anxious to prepare for responsibilities and to meet needs. Witness the number of classes in first aid, community service, and fire prevention, as well as those which prepare people for better jobs and positions in life. Here is a positive suggestion. When you can offer people a chance to study together about issues and matters that genuinely affect their lives, when they can see that what they are studying is to make a difference now, both for themselves and for their world, you have taken a great step toward achieving their active participation—and not just an enrollment.

Start With a Need

Suppose we forget the formal class. Just consider that every adult is a member of your adult constituency and think of classes as temporary arrangements for a particular purpose. Start with a group of men or women, or both, that has some common interest and need.

Set the period when the class is to meet for a definite time—four weeks or eight weeks. Plan your unit of study for that time. When the period is over, close that class. Of course, another group or groups may follow, but let this class be for this particular period of time and for this specific subject. This plan, if followed, will be a long step toward securing full participation. But study and discussion do not come automatically.

We will need to keep in mind the purpose of the class. It must be an honest effort of a group to find out all they can about the subject and its relation to their lives in the light of the highest Christian values. Each member of the group must of necessity start with a respect for the opinion and point of view of every other member. Often one of the things that has held back real discussion and participation has been the feeling that there is a certain accepted position or viewpoint and that if you differ from that position you are an outsider. Then, too, if one comes to understand that his experience, point of view, or position is to be respected, he is

THE ATTENDANCE AT THIS HOME ECONOMICS CLASS GIVES EVIDENCE THAT ADULTS WILL SUPPORT A CLASS THAT PROVIDES THEM WITH INSPIRATION AND ALSO HELPS THEM TO SOLVE THE PRACTICAL PROBLEMS OF THEIR DAILY LIVES

Ellis O. Hinsey

more apt to be willing to examine his position to see if it merits this respect.

Having selected the course, two things are of next importance. First, what text, material, or resources are available to each member? An increasingly fine group of elective studies for a definite period of time are being prepared.[1] If one of these is used, then you have a copy of the text to put into the hands of each member of the group. If a subject is chosen for which there is no available text for each member, then a committee would need to plan and make available the material necessary.

Second, you will want to decide on how the class is to be conducted. If you have a single teacher or leader, you will find it helpful to have a committee that will assume some responsibility in the conduct of the class. Such a committee might work out assignments for individual members of the class. This committee, meeting with the leader, can do a great deal to secure advance study or research by different members of the group. Care should be taken to make assignments in line with the members' ability and interests.

Conducting the Class

If the topic or course selected represents a genuine interest of the group, then the conduct of the class may be the determining factor in the extent to which the members will participate in study and discussion. If the group is fortunate in securing an experienced teacher, he may be able to secure study and participation in discussion by suggested assignments, by provocative presentation, or by a listing of questions for discussion in advance.

A panel discussion in which two or three members present various points of view, not of necessity opposed to each other, is often fruitful. Where this plan is followed, ask members of the class to come prepared to ask questions.

Perhaps there will be times when a speaker will be given the entire session. The speaker may be a member of the group or an outsider. Sometimes a very effective discussion can follow the presentation by a speaker if the members of the group are asked to be ready at the next session to react to the speaker's presentation.

These are only suggestions. There will always be timid members of the group who will enjoy more to watch and to listen to others participate, but in almost every class by a planned effort we can increase the number who share in the study and discussion.

[1] Lists of available elective courses, with other helpful information, are given in *Materials for Church Work with Adults* and *Materials for Church Work with Young Adults*. A postcard request addressed to the Baptist Director of Christian Education for your state or city will bring you a free copy of either of these booklets.

The Most Common Errors Of the Newly Appointed Teacher

By W. G. MONTGOMERY

HAVE you recently been appointed as teacher of an adult class? And are you a bit frightened by the prospect? Then this article was written especially for you. It lists some of the errors most frequently made by the beginning teacher. When these errors have been pointed out to you, you will see that it will be a comparatively simple matter to avoid most of them.

If, however, you are a teacher of some years' experience, these suggestions may seem very elementary. But here is a suggestion. Run through this list of common errors. Score yourself, if you wish. Possibly you will find a few points at which you can improve your teaching.

The Most Common Errors

1. Postponing your lesson preparation until Saturday night. You may then be interrupted, or find that you are tired and sleepy. Get your preparation started early in the week. Then, as you go about your work, the thoughts which you have chosen to present can be maturing, taking finished shape, in your mind.

2. Plunging into a lesson before getting the attention of the class. As a rule, conversation will cease as soon as the members see that you are ready to begin, and do not propose to begin until everyone is giving attention.

3. Answering all questions, instead of making the class members feel that it is their responsibility to work out the answers in so far as they can.

4. Speaking so low or so unconvincingly as to give the impression that what is being said is of no great importance. No speaker was ever harmed by the sound of his own voice.

5. Allowing yourself to be sidetracked by questions which have nothing to do with the lesson. Tactfully suggest that the question will receive consideration at a later time, but keep your ears open for questions which reveal the real needs and interests of your class. Such questions will guide you in planning future lessons.

6. Using words and language which the members of the class do not understand. The important thing is to make yourself understood, and that is best done by short sentences and simple words.

7. Asking questions so vaguely worded that the members of the class, even though they have prepared the lesson, cannot tell what answer is desired. Frame your questions with care, and make most of them of such a character that they call for deliberate thinking before giving the answer.

8. Indulging in mannerisms which attract attention to yourself as teacher. It is a good plan to forget yourself in your interest in the lesson. Some mannerisms which are due to self-consciousness will then disappear.

9. Showing that you are nervous, jumpy, and uncertain. The class then will feel the same way. The wise thing is to do the best you can, without unnecessary apologies. That is all anyone can do.

10. Permitting the class discussion to become a dialog between yourself and one class member. Ask the other members what they think. Give them opportunity to discuss the issue among themselves.

11. Using sarcasm, finding fault, never smiling.

12. Thinking only of entertaining the class. Entertaining is not teaching.

13. Asking a second question before the first one has been answered satisfactorily.

14. Trying to crowd too much into a lesson period. Better plan to make only two or three points per lesson, and make them well.

15. Failing to see that each member of the class is supplied with a quarterly. How can he give thought to the next lesson without this aid? Then, in teaching, stick close to the lesson subject; otherwise, the class member will feel that his preparation had no bearing on the matter discussed.

16. Talking too much about yourself, your education, or your social contacts. The best teachers keep most of their own experiences in the background. Talking about oneself, even when the motive is the best, may be mistaken for boasting.

17. But keeping your *spiritual* experience in the background is a grave error. By all means, let that part of yourself come out. You have read about lights under bushels; let your spiritual light shine forth!

If you make none of the above errors, the probability is that you are a better than average teacher. Most of us, even after years of practice, still make some of these errors. But they are of a sort that can be corrected. With a little thought and effort, we can improve our teaching.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: The Ten Commandments and the Teachings of Jesus

AIM: To help the student interpret the Ten Commandments in the light of the teachings of Jesus and to apply them in personal and social relationships

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission

LESSON 6—NOVEMBER 7

The Sacredness of Human Life

Exodus 20: 13; Matthew 5: 21-26, 38-45

Exodus 20: 13

13 Thou shalt not kill.

Matthew 5: 21-26; 38-45

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

KEY VERSE: *Whosoever hateth his brother is a murderer.—1 John 3: 15*

TO BE READ EACH DAY

Nov. 1. M. The Sacredness of Human Life. Matthew 5: 21-26
Nov. 2. T. The Law of Love. Matthew 5: 38-48
Nov. 3. W. The Worth of Man. Matthew 18: 10-14
Nov. 4. T. Divine Ownership of Man. Psalm 24: 1-10
Nov. 5. F. Christ's Peaceable Kingdom. Isaiah 11: 1-10
Nov. 6. S. Evil Desire the Source of Strife. James 4: 1-10
Nov. 7. S. Love the Test of Sonship. 1 John 3: 7-15

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The Ten Commandments fall roughly into two groups. The first four deal with duties to God, and the remaining six with duties to man. The sixth commandment therefore stands second in the list of moral principles governing the conduct of man to man. "Thou shalt not kill," it declares. A child in Jesus' day would have been taught that this is the keystone of the Decalogue. God eternally has been on record as disapproving anyone whose hand is turned against man.

When Life Was Cheap

When God spoke these words on Mt. Sinai, twelve hundred years before Christ, the men of earth had few scruples against killing. Life was a cheap commodity. And even as late as Jesus' day the mere taking of life had no special moral significance. For centuries the killing of infants had been unrestricted in many lands. Pharaoh's order (Ex. 1: 16) that all Hebrew boys be slain at birth was not out of line with current procedure. Before and long after the Exodus little children were killed as a religious rite in nations all around the Hebrews. The Hebrews did discourage the practice, but it was so common elsewhere that they had been known (Gen. 22: 2) to do it themselves. (Cf. 1 Kings 3: 27.)

Restrictions Against Murder

Murder, however, in the sense of one person wantonly killing another, was frowned upon in most nations and was punished. Restrictions against such killings were general at the time of the giving of the Ten Commandments. Usually the punishment for murder was death. But in very early times, and up to the giving of the Ten Commandments, the death penalty was usually not administered by

an official executioner. The court merely ordered the next of kin to kill the murderer. Moses found "avengers of blood" running here and there, and seems not to have opposed the system; he merely regulated it by providing cities of refuge to which the slayers could run for protection pending trial (Num. 35: 9-34). The case was to be tried "before the congregation." If the killer was shown to have "lain in wait," then he was pronounced guilty of murder and the avenger of blood was obliged to put him to death. "When he meeteth him, he shall slay him" (vs. 19).

The Sacredness of Life

The Bible provisions for dealing with murder and other offenses always did stand on a higher level than the practices of the Hebrew people. However slow the people may have been to understand that human life was sacred, the Bible proclaimed it from the start. "Thou shalt not kill!" The same law, apparently coming into the record from another angle read, "He that killeth any man shall surely be put to death" (Lev. 24: 17). In still another place the law specified that whether the killer did his work with an instrument of iron, a stone or a weapon of wood, it should in any case be called murder, for which death was the penalty (Num. 35: 16-18). What is perhaps the oldest murder law in the Bible reads, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9: 6). Here the writer explained the moral justification for the penalty—"In the image of God made he man."

In dealing with murder as with other crimes, the Hebrews from Moses onward insisted that conviction be only upon convincing evidence (Num. 35: 30), and that a careful distinction be drawn between manslaughter and murder (Ex. 21: 12-13). Criminal negligence resulting in another's death was even classed as murder and was punished by death.

Jesus' View of Murder

The first thing that impresses one in reading Jesus' comment on the sixth commandment is his silence on the question of capital punishment (Matt. 5: 21-22). But he hastened to declare that sin in its worst forms is largely behind the scenes of life. He taught that anger as well as murder ought to bring one before "the judgment," a local court. Speaking contemptuously to another—"Raca"—was a crime too serious for the local court. Take it to the "council" or supreme court, he said. One who says "Thou fool," and becomes abusive, is in danger of the "hell of fire." The place referred to was "Gehenna," a garbage-disposal area outside the city of Jerusalem where fires were kept burning continually.

Jesus recommended that murder be dealt with at its source. Reconciliation between man and man was not only a good practical policy, but a religious imperative. There can be no offering of gifts to God until first the worshiper is on friendly terms with his fellows. In this emphasis Jesus was agreeing, as so often he did, with the best thought of the prophets. (Read Isa. 1: 10-17. The prophet enumerates regular forms of worship and boldly declares that God will not hear them. What God demands, we are told, is righteousness of life and a social obligation to care for the fatherless and the widow.)

Getting down to cases, Jesus drew a familiar picture of two men on their way to court to settle a grievance. His advice was that the two effect an agreement while "on the way" to court. Once in court, one faces the peril of judge, officer, prison; and in this modern day we might add juries, witnesses, damages, lawyers—a long line of problems that confront the one who cannot adjust his differences on a friendly basis.

The winner in any dispute is the one who has succeeded in turning an enemy into a friend. And no price is too great to pay for doing such a thing. "Resist not . . . Give your cloke also . . . Turn the other cheek . . . Go the second mile." These are not rules of procedure but markers along the road to victory over one's enemies; these are substitutes for ultimate murder. An open sore in your life or that of an enemy is always dangerous. Hatred is like an open sore, and love acts as the sulfa drug for the disease of hatred. Love is a positive cure. Murder must be killed before it is born. The prospective murderer can be loved into submission. "Be not overcome of evil, but overcome evil with good" (Rom. 12:21), said Paul. This had been God's principle from early days. Even the writer of Leviticus recorded his injunction, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself" (19: 18).

When Jesus said, "Give to him that asketh thee," he was not proposing a system of philanthropy or banking, but illustrating what he knew was the most important condition for bringing peace among men. "Love your neighbour" was an Old Testament ideal, and the world is still far short of it. Jesus went infinitely further. "Love your enemies, . . . do good to them that hate you, . . . that ye may be the children of your Father which is in heaven."

Where two wills clash there is a parting of the ways. The spirit of hatred and revenge will lead to murder, or worse. The loving spirit of reconciliation leads to victory, first over one's own murderous heart, and then over one's enemies.

ADULT TEACHER

By Howard K. Williams

■

"Thou shalt not kill." Several words are used in the Scriptures for killing, but the one used here refers definitely to the committing of murder. Certain cases of unintentional or accidental killing were recognized by ancient peoples; and provision for the killer was made in the cities of refuge. (See Num. 35.) The command here refers to the *intentional* taking of life—another's or one's own.

The need for this commandment may not be apparent to the pupils at first. Teachers innocently may say, "I don't have any murderers in my class; what can I teach about this lesson that would be of practical value to my pupils?" We must discover how Jesus interpreted the commandment, "Thou shalt not kill."

Ancient and Modern Disregard for Life

Need for this commandment easily can be shown from a few historical facts. It was needed in Cain's day. Moses himself killed a man. A man then could be put to death legally for any number of reasons, because life was cheap in Moses' day. Greek infants with imperfect bodies and old people who were past usefulness could be exposed to the elements and left to die. Among the Romans, the life of a slave was not held sacred, and there were instances of owners having slaves cruelly tortured or put to death for the amusement of guests. Arenas in Rome were the scenes of wholesale murder, as victims were thrown to the lions for the amusement of thousands of spectators.

There is also murder resulting from automobile accidents, use of liquor, careless spread of disease, and improper housing. Modern industrialism with its occupational diseases takes its toll. So when we consider this commandment it is well to remember that there is an application for today. A series of questions could be discussed: the reference of this commandment to war, industry, and improper housing conditions.

Jesus' Regard for Life

Jesus accepted the law as it was given, and said, "Whosoever shall kill shall be in danger of the judgment." In other words, the killer had to answer before the tribunal of God. Jesus went even further and said, "But I say unto you." With that declaration he traced murder from the overt act to its cause within the soul of man. Murder, so he felt, starts in the attitude of one person toward another. That attitude finds expression in several ways.

In the first place, Jesus believed that

any man who entertains anger in his heart toward another is ultimately in danger of facing the penalty for murder; for murder often starts in anger. "If looks would kill," how many of us would be murderers? Have we not shot looks of anger at someone who has aroused disgust, ire, or contempt in us?

"Can I help becoming angry?" someone asks. Perhaps not. But Jesus was sure that a person at least should not give vent to his anger. He believed that it should be left to die out. And that brings us to a second expression of anger. "Whosoever shall say to his brother, Raca, shall be in danger of the council." "Raca" was a term of contempt that meant "empty." So a person who "flies off the handle" and calls his neighbor by a contemptuous term would be brought to trial before the local courts, just as persons who uttered the term "Raca" were brought to trial before the Sanhedrin.

Jesus then said, "Whosoever shall say, Thou fool, shall be in danger of hell fire." The word "fool" was a word of extreme contempt, and the use of it showed the complete loss of self-control by the speaker. A person who so loses his head is actually in danger of committing murder and thus in danger of "Gehenna." This word should be translated "hell of fire." Gehenna was a portion of a valley outside Jerusalem where the apostate Jews in times past had sacrificed children to Moloch. Later, it became a dumping place for the offal of Jerusalem. An obnoxious place, it became a fitting simile of the future state of those who separated themselves from God, by thinking of their neighbors contemptuously.

The Christian Approach

Jesus believed in teaching positives. He was never content to tell people what not to do. He told them what to do, that in the doing of right things and the gaining of a right spirit they might overcome evil with good. Having traced the course of murder back to its source in the human spirit, he then told people how to have the right spirit so that they never could commit murder. Jesus understood that if a man is not decent toward his fellow men, he will not be decent toward God; and if a man is not right with God, he cannot be right with his fellow men. Man must reach up toward God, if he would reach out helpfully to his fellows.

A mother was listening one night to her little boy who was saying his prayers. He suddenly startled her by jumping up and running down stairs when he came to the words, "Forgive us . . . as we forgive." When he came back, she scolded him for interrupting his prayer and asked why he had done it. "Oh," he said, "I remembered that I knocked over sister's blocks; and I went down to fix them." The prayer reminded him that his sister had reason for having something against him, and he left the altar to remove the cause. Forgiveness of others is an essential to him who would fully keep the sixth commandment.

We are also taught to seek a speedy agreement with the offended person. Life is too short for us to harbor differences. The old family feuds are senseless and sinful. Judgments upon such differences are sure to fall heavily. A person who never harbors grudges is not likely to commit murder, but many murders have been the result of long-harbored hatreds and differences.

We are finally told to be more generous than just. A very good person said to me, "I think that the old law of retaliation is a good law. It seems fair enough to me." The justice of the law of retaliation actually marks the zenith of equity—an eye for an eye.

Love Instead of Justice

But what did Jesus think about the idea of retaliation? Jesus believed that generosity must take the place of mere justice. Verses 39 to 44 are clear in their teaching. They do not mean that we supinely should submit to evil and abuse, but that our whole attitude toward others should be generous—give rather than take. If the law requires one to go a mile, one should go beyond the legal requirement. See how this principle would revolutionize all avenues of living.

Look at the illustration Jesus used about going two miles. It was the Roman law in his day that a Roman soldier could compel anyone on the road to help him carry his burden for one mile. Picture a Roman soldier approaching a man and shouting, "Here, fellow! Help me with this load!" Suppose the person addressed in a surly manner takes hold of the load and silently goes the mile and drops the load at the end. What a doleful journey! But suppose he meets the surly command of the soldier with a cheerful, "All right, sir. Here we go!" He may talk to the Roman of the beauty of the scenery and even lead the soldier's thoughts to God! At the end of the mile the man says, "What a pleasant visit we have had. Come on, I'll go another mile with you." Imagine them shaking hands at the end of the journey with the hope of a renewal of their new-found comradeship.

This is the spirit Jesus engendered over against the murderous spirit. This is the spirit of love—the spirit that makes those who have it the real spiritual children of our Father in heaven, who makes his sun to shine on the evil and on the good. Jesus solved the problem of murder by getting at the basic attitudes of life.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

When Anne Morrow Lindbergh returned from the trip recorded in her book *North to the Orient*, someone asked about her experience in a certain Soviet village. She was asked, "What do you think of it?" Mrs. Lindbergh replied, "It is not *it*. It is *they*." It is the same way with the Christian view of life. Jesus never lost the individual in the crowd; nor did he believe that man could be saved en masse. To Nicodemus he said, "*Ye* must be born again." Salvation was a matter between the individual and his God. In his teachings, Jesus labored to make very clear the importance of each individual in the sight of God. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10: 29-31). In other words, persons are of supreme value to God.

In the Sermon on the Mount Jesus said that if one so completely disregards the sacredness of personality as to hate his brothers and malign another's character, then heaven itself must take sides against him. "Whosoever shall say, Thou fool, shall be in danger of hell fire."

Society was accustomed to lumping people together according to classifications—Samaritans, women, sinners, etc. But to Jesus, a sinful Samaritan woman was a person who needed his help. The Jewish community hid this Samaritan woman under three layers of prejudice. First, she was a sinner; second, she was a woman—to whom men were not supposed to speak in public; third, she was a Samaritan, member of a race with whom the Jews would have no dealings. But Jesus brushed all restrictions aside and insisted on treating her as a person. Because he did this, her testimony—"Is not this the Christ?"—will live through the ages.

Developing the Idea

What are some of the modern sins against human life? What forces tend to minimize the worth of the individual in life today? One sin against human life is the impersonal basis on which it is conducted. In his book *Hard Times*, Charles Dickens raised his voice against this tendency by having Mr. M'Choakumchild, the schoolmaster, refer to Sissy Jupe only as "girl number 20." It is much the same today. We speak of people as: hands, the underprivileged, the rich.

We bury them under names and often forget that they are people like ourselves with hopes and fears like ours. We talk glibly of capital and labor, liberals and conservatives, and apply these terms to people. But Christians must guard against the sin of impersonalizing. It is much easier to hate "foreigners" if you do not know any, than it is to hate the man with the unpronounceable name next door who is trying to bring up his children as good Americans.

A second modern sin against human life is totalitarianism. Hitler and others would make the individual the puppet of the state. What tragic suffering that doctrine has brought to the world, as millions endure the agony of having been deprived of all personal liberties! On the other hand, what happiness has come into the world because Jesus taught the world the true value of man!

A third sin against human life is hate. We can never see the true worth of a person if we hate him. What hatred is being engendered in the world today—hatred that will militate against a peaceful settlement of the world's problems long after the war has ceased! Christians must not accept under any circumstances the current attitude of hate toward all people who happen to belong to the nations we are fighting. Jesus spoke plainly, as today's lesson points out, on the spiritual hazards of hatred.

This whole lesson brings us finally to the right use of the imagination. That is where murder and other crimes start. That is why psychologists are telling us that the will and imagination must work together. Where the will and imagination are at cross purposes, the imagination usually wins. Rufus M. Jones declares that we must have our imagination captured before our conduct can be directed. When the imagination feeds clean thoughts, clean ideas, clean pictures to the body, one's conduct is guided in the right channels. Where the imagination presents to the body lurid suggestions, the will has a hard job to keep conduct on a high level. "If ye then be risen with Christ," writes Paul, "seek those things which are above, . . . Set your affection on things above, not on things on the earth" (Col. 3: 1).

Discussing the Problem

1. What other modern sins against human life would you suggest?
2. Is hatred ever justified?
3. Why is the imagination such a large factor in the conduct of life?
4. Discuss the forces that stimulate the imagination to low levels; those that stimulate it to high levels.
5. Restate the key verse in your own words.
6. Discuss the question "Must we hate to win the war?"

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Does the idea of sanctity of human life have some meaning for intermediates and seniors, now that their friends are reported wounded, dead, missing, or in enemy prison camps? Will the world situation enable them to reach the adult level without passing through the period of reckless abandon and utter disregard for human life—the attitude that seemed to characterize the young people of only three or four years ago?

Although human life seems very cheap today because of the war, young people are beginning to ponder its deep meaning. The first quarter of the twentieth century has already witnessed more bloodshed and killing than any other period of a hundred years, according to Professor P. A. Sorokin, of Harvard. Whatever may be the causes of war, it is rooted primarily in a disregard for human life. We shall have universal and permanent peace only when we have universal recognition of the sacredness of life.

You must not dodge the issue with members of intermediate classes. Older folks may be able to rationalize war, but youth sees clearly; and youth will not accept camouflaging. Admit at the beginning of the class discussion that war is unchristian and that it is a violation of the sixth commandment. But do not let your pupils believe that their older brothers and sisters in the service may be murderers. The soldier merely acts in obedience to his country's demand.

People say that wartime is a poor time for teaching peace. That is only partly true. By pointing out the horror of war and by showing how it arises out of the sinfulness of men, a lesson can be taught. This lesson should emphasize the part that young people themselves will have in fashioning the postwar world. Concentrate on teaching them to value properly human life, so that the planning for permanent peace will be according to Christian principles.

Many people who would not commit murder, harm their fellow men in some way. Individuals who, because of greed and selfishness, take advantage of others and make life less worth while for them are guilty of violating, in spirit, the sixth commandment. In the same way, people who indulge in practices and habits that shorten their own lives are also guilty.

God made man. God made him for a purpose. We never appreciate the true worth of life until we think of it as coming from God and being intended for God's use. Man is more than animal; he is a spiritual being whose primary wants are for spiritual things. That is why human life can be interpreted only in terms of God. Individuals are never really happy without fellowship with God; and so it is a good thing to lead young people into understanding that they cannot possibly become happy and successful persons unless they become friends of God.

Intermediates are interested in making friends. They know that the person who lacks friends does not get much out of living. Their natural interest in friendship makes possible a strong appeal to their entering into a lasting friendship with God through Jesus Christ. Let them know that God and Christ are real, dependable and trustworthy Friends, available to all who will seek them.

Truth in Action

Wars grow out of hatreds, jealousies, and selfishness. Peace comes from love, kindness, and unselfishness. But the attitudes and emotions that breed wars also exist in the smaller and more intimate relationships of life. The pupils today should be shown that, though they cannot immediately stop the war, they can certainly help to remove the human passions that make war. How can large groups of people expect to live at peace with one another, if small groups cannot do so! How can nations love one another, if brothers and sisters in the same home do not do so! The family is the smallest group of individuals living together. It is first in the family, then, that persons must learn how to deal with others.

Young people will be encouraged by the fact that everyone has opportunities to make another's life better and happier. If life is sacred, whatever makes for fuller and richer life is desirable and good. Children can do many things to prolong their parents' lives. Many a mother's life has been shortened by anxiety. Many a father's life has been shortened by disappointment in his children, and their lack of appreciation. Persons near us are affected by what we think of them or do to them; and the will to live can be strengthened in others by kindnesses shown them. A further truth of this lesson is that we largely determine the length of our lives by the type of living we do. If we do not develop mind and spirit, we lessen for ourselves the values of life.

Remember that your class members are taking life more seriously than did the adolescents in your class a few years ago. They are asking themselves pertinent questions about the meaning of life; and they will understand what you say about values and sanctity if you will talk in a straightforward manner.

LESSON 7 — NOVEMBER 14

The Sanctity of the Home

Exodus 20: 14; Matthew 5: 27-30; Mark 10: 2-12

Exodus 20: 14

14 Thou shalt not commit adultery.

Matthew 5: 27-30

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Mark 10: 2-12

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

KEY VERSE: *Blessed are the pure in heart: for they shall see God.—Matt. 5: 8*

TO BE READ EACH DAY

Nov. 8. M. The Sanctity of the Home. Matthew 5: 27-32
Nov. 9. T. The Sacredness of Marriage. Mark 10: 2-12
Nov. 10. W. The Value of Discretion. Proverbs 2: 10-22
Nov. 11. T. The Husband's Duty. Ephesians 5: 25-33
Nov. 12. F. Harmonious Living. 1 Corinthians 13: 1-8
Nov. 13. S. Safeguarding Future Generations. Ps. 78: 1-8
Nov. 14. S. Spiritual Fruitage. Psalm 92: 8-15

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

In the book of Leviticus, which represents the orthodox view before the Babylonian captivity, adultery was listed right along with a series of intolerable sex perversions and with the inhuman practice of burning little children to death in the arms of Moloch, the most detested and feared of all the foreign gods (Lev. 18: 19-25), whose altar-pyre was located in the Valley of Hinnom.

In Jewish law the penalty for adultery was more severe than for murder. Both parties to the crime were sentenced to death (Deut. 22: 22; Lev. 20: 10). After the writing of the laws found in Exodus, Leviticus, Numbers, and Deuteronomy, they were re-edited by Ezekiel while he was an exile in Babylon, about five hundred years before Christ. By that time the practice had sprung up of holding the woman in the case, but not the man, to strict account. "Women who break wedlock" were singled out for punishment (Ezek. 16: 38; 23: 45). In Jesus' day a woman taken "in the very act" of adultery was about to be stoned, but nothing was said about the man (John 8: 1-5).

Sacredness of the Home

The Jewish attitude was rooted in the belief that marriage was of God and that the home was sacred. The Hebrews, who were a home-loving people long before Moses received the Ten Commandments, entered the Bible narrative as a family or clan making its way from the Tigris-Euphrates Valley to the Jordan Valley (Gen. 11: 31). Their early hero stories were different from those of other nations; they were, not mainly feats of prowess in war, but tales about men and their wives—intimate affairs of the home circle. Given in detail are such accounts as the promise of God that Abraham and Sarah would have a baby (Gen. 18), the winning of Rebekah's consent to be Isaac's wife (Gen. 24), and the first meeting of Jacob and Rachel (Gen. 29). These old writers dutifully described every step in the founding of a home, omitting nothing as they traced courtship, marriage, childbirth. The whole process was deeply religious.

Marriage was not a secular or a civil affair. The sanctions of religion were given in every step of the process. When a man sought a wife, he prayed for guidance (Gen. 24: 12). The first marriage in the Bible is described as a miraculous act of God. God was the original proponent of the idea. Adam did not ask for a wife; God saw that he needed one and met the need (Gen. 2: 22-24). Man's only part in the transaction was to ratify God's arrangement. And Adam looked upon his marriage with Eve as final. The story relates that during the 930 years of his life (Gen. 5: 5) he had one wife and there was never a question in his mind whether or not the union was eternally binding. "This is now bone of my bones, and flesh of my flesh," he declared. He called Eve "woman," implying that two personalities had become one. Whatever may have been done to marriage at the hands of later stanch characters of the Bible, like David and Solomon, at least God started marriage as a pure monogamy. Man accepted it as such.

It is therefore clear that adultery was considered an attack against God. In the revolting story of David's base invasion and desecration of Uriah's home, we note that it was a prophet of God who faced the king with his crime. David's penitent confession read, "I have sinned against the Lord" (2 Sam. 12: 13). And it was God who prescribed the punishment.

Jesus' Understanding of Marriage Problems

Jesus discussed the important question of a man's attitude toward women. His own attitude was high, frank and confi-

dent as he met with the many women who followed him. With all his dealings with them there was never the slightest sign of affection on his part, nor on theirs either. He was the one teacher of the Jews who would be least likely to condone adultery and minimize its seriousness; but in discussing it he proceeded, as he did with other sins, to the core of the trouble. He knew that adultery of the heart applied to many who had not thought of themselves as being adulterers.

Like Socrates and many other great teachers, Jesus tried to get people to think. In dealing with an adulterous woman (John 8: 1-11), he did not waive her transgression aside, but helped others to see that they were just as guilty as she. No one in the group had any business throwing stones at anyone else. By the "heart" test they needed to throw stones at themselves. This incident put Jesus into a difficult situation. If he set aside the law, he would lose favor with the people; but if he decided to carry it out, he would challenge the Roman authority, which had withdrawn from the Jews the right of inflicting death. His action raised the question to a higher level; it challenged the accusers' right to condemn, and claimed for himself the right not to condemn. Jesus did not condone sin, of course, this or any other. Nor did he condemn the sinner. He told her to go and sin no more.

He insisted that his disciples keep their vision clear on moral matters. He warned the Pharisees to wash the inside of the dish as well as the outside (Matt. 23: 26). They must also understand, he claimed, that it is not what goes into the body, but what comes out of the heart, that counts (Matt. 15: 17-18). "Cast out the beam out of thine own eye," he said (Matt. 7: 5).

He wanted to have sin stopped at its source. Adultery starts in the mind. "Keep thy heart with all diligence; for out of it are the issues of life," was an Old Testament text familiar to him and to all who heard him (Prov. 4: 23). See also Luke 6: 45. He was dealing with a universal moral law. Many army officers include in their orientation talk to recruits a solemn warning against allowing the thought of "going over the hill" to enter their minds. A deserter becomes a deserter in mind first.

Jesus continued by saying that it would be better to lose an eye than to let the functioning of that eye create adultery or any other bad thing in the life. Among the early ascetics this struggle against impure thinking was so real, and the incitements in that direction so flagrant, that it was not uncommon for them to walk the street with their eyes to the ground so as not to see things that would arouse the latent adultery they felt themselves to be carrying about in their hearts. Some, like young Origen at eighteen, had themselves unsexed in order to be free from the peril of the lustful eye. Such expedients cannot be endorsed, because no one is morally safe until he has a sense of the sin behind the sin.

We read with interest the summary by George Walter Fiske[1] of Jesus' view on the foundations of marriage, as follows: "Jesus sets before the world a perfect ideal for Christian marriage, a lifelong, monogamous relationship involving a fusion of personalities and interests. The ideal is a superb one and millions of Christian families have lived up to it. It has meant for them a fusion of the physical, psychic and spiritual urges of their lives, and hence has resulted harmoniously with deep satisfactions for both parties involved. But the realizing of this ideal of Christ in its perfectness depends on whether the union was really one 'which God hath joined together,' and one which the spirit of love keeps true. It is obvious that the Golden Rule, constantly applying this spirit of love, has much to do with keeping the family relationship true to the noble ideals Jesus set for it."

The Christian View of Marriage

"Is it lawful?" That was a typical question of the Pharisees. The Bible was full of proof texts for them just as it is for modern Pharisees. But Jesus could talk their language and quote chapter and verse. The law clearly provided that if a wife "finds no favor" in her husband's eye, particularly if there is some uncleanness in her, he is free to write her a bill of divorcement, give it into her hand and send her out of his house (Deut. 24: 1-4).

But Jesus said that this provision was given for the hardness of their hearts. He admitted that Moses had left a way of escape for persons who had blundered into marriage on the contractual or tentative basis. Such provision is not needed under the terms of real marriage. For it is no civil contract to be set aside by legal processes. It is a divine act that cannot be annulled. "What God hath joined together let not man put asunder." Two lives, having become one, can never be two again.

Hillel and Shammai, great Jewish teachers, debated the divorce question shortly before Jesus' day, the former saying that a man ought to be granted a divorce if he wanted it "for every cause" (Matt. 19: 3), the latter insisting that only adultery is just ground for divorce. The oldest Old Testament concept of marriage does not grant the possibility of divorce. This was Jesus' view, and it always has been the Christian ideal.

[1] George Walter Fiske, *A Study of Jesus' Own Religion* (New York: The Macmillan Company, 1932), p. 240. Used by permission.

ADULT TEACHER

By Howard K. Williams

■

Our lesson today centers around the seventh commandment, "Thou shalt not commit adultery." Last week, we considered the sanctity of life; today we consider the sanctity of the individual. In the dictionary, adultery is defined as "the act of breaking the marriage vow of faithfulness." We see, then, that this law is directed, fundamentally, toward guaranteeing the sanctity of the home, by insisting upon the faithfulness of husband and wife. The need of this lesson is plain today in view of the large number of divorces that are granted each year.

Its Beginnings

As usual, Jesus went to the heart of the matter, and, after quoting the commandment, said, "But I say unto you, That whosoever looketh . . . to lust . . . hath committed adultery." Here we have the deeper definition of adultery, and here also is suggested a way of freedom from adultery. Recall the story of the man who needed a coachman to drive his horses. As a test of the applicants he asked this question: "How close could you drive to the edge of the road that runs beside the steep cliff, without going over the bank?" The first said, boastfully, "I could take the wheel within a foot of the edge with safety." The second said, "I can drive six inches from the edge and keep from going over." The third said, "Sir, I would keep as far from the edge as the road would permit." He was instantly hired. It is the same way with regard to human nature and sin. We feel that we can tempt fate with safety, but before we know it, we have gone too close to the edge to turn back.

Jesus revealed that adultery begins with the eye (vs. 28). Potiphar's wife saw that Joseph was a goodly person and she cast her eyes upon him with lust (Gen. 39: 6-7). David was led into his sin by the eye (2 Sam. 11: 2). Peter spoke of people who have "eyes full of adultery" (2 Pet. 2: 14). What would Peter say today about the many things that call attention to sex and tempt the eyes of people? Art is used to seduce the eye toward sex; many motion pictures, base articles in magazines, and other instruments of public information attract people toward unwholesome things. Should we as Christians *demand* better motion pictures? Could we not prohibit our children from attending questionable ones? Would this severe supervision over the eyes of children and youth be too exacting? Jesus did not think so. He said, "If thine eye offend thee, pluck it out" (Matt. 18: 9).

Its Results

In describing and defining "adultery," G. Campbell Morgan explains it as a sevenfold sin—against the individual, the family, society, the nation, the race, the universe, and God. Results of the sin, in terms of the individual, are obvious: oftentimes disease, sometimes insanity, and almost always a consciousness of guilt that disrupts the normal processes of life. Not less obvious are the results against family life. Whenever there is unfaithfulness between husband and wife, the happiness and satisfactions of the entire family are greatly curtailed. Because society is composed of families, it is easy to note that a breakdown of society itself would occur, were adultery to become widespread. Certainly, it is a sin against the state and as such must not go unpunished. Crimes of far less importance are severely punished; this crime must be viewed in proper perspective. It is a crime against the human race. Anything that stands between humanity and the kingdom of God, is truly a sin. Adultery holds back progress and does harm to the Christian's cause. Adultery is a sin against the universe, because at the heart of the universe is love. Finally, it is a sin against God because the love at the heart of the universe is the will of God; and every impure act strikes a blow at the heart of God.

One is reminded of an incident in *Oliver Twist*. Poor Mr. Bumble sits ruminating on his unhappy marriage to the widow Corney. "I sold myself for six teaspoons, a pair of sugar tongs, and a milk pot; with a small quantity of secondhand furniture and twenty pounds in money. I went very reasonable—cheap, dirt cheap."

A person sells himself cheap in entering into the marriage relationship upon any other basis than a high type of love and with the full purpose of making it a union sanctioned of God. A wedding ceremony starts with the statement that this relationship "should be entered into, not unadvisedly nor lightly, but reverently, discreetly and in the fear of God." "Marriage," someone has said, "is a work of art." As such it sometimes seems difficult of attainment. Christ alone can make a house a home.

Divorce

We are forced by the many marriages that are wrecked to discuss unhappy marriages. I talked one day with a young lady who was about to marry a young man with bad personal habits. I said, "Are you sure you should marry that man?" She quickly replied, "Oh, if it doesn't work out I'll get a divorce."

The Pharisees asked Jesus a question regarding divorce. Instead of directly answering he asked them what the Mosaic law said. They answered that in certain cases divorces could be granted. And Jesus once more went above and beyond Mosaic law, to declare that divorce cannot be condoned. God intended that the relationship should be based upon permanency and that the two joined together should be as one. There can be no permanency nor sanctity of the home based upon divorce. Someone may say, "This is too hard and unyielding," and the answer is "Truth is unyielding." God is more interested in our rightness than in our happiness, knowing that in the end there can be no real happiness without rightness. Paul emphasized the fact that there should be none yoked together with unbelievers.

What Christ can do with marriage is charmingly pictured in *The Vanguard*, by James S. Gale. Kim, the Korean, a schoolteacher, came to the missionary to inquire about Christ. He loved his wife according to Korean custom, but he had been taught that women had no souls. The missionary insisted that women had souls, and assured Kim that if he were to accept Christ he would be able to bring his wife, too. He requested him to kneel beside her when he prayed and read with her the Gospel.

Kim was not sure, because if he followed the missionary's advice he would have to break with Korean custom. Yet that night Kim called his wife and told her what he had learned that day. She was alarmed and began to cry. The next morning he ate alone, according to custom; and she ate in the kitchen. The next night Kim read aloud to his wife from the Gospel according to Matthew. Then the two, who had never been equal before sat together with heads bent over the sacred Book. Night after night, they searched the Word. The house then became a home, and the two were united in happiness by their new Master.

Marriage, home, and family relationships become sacred when we heed the interpretation of Jesus.

BLEST ARE THE PURE

Blest are the pure in heart,
  For they shall see their God,
The Secret of the Lord is theirs,
  Their soul is Christ's abode.

The Lord, who left the heavens
  Our life and peace to bring,
To dwell in lowliness with men,
  Their Pattern and their King.

Still to the lowly soul
  He doth himself impart,
And for his dwelling and his throne
  Chooseth the pure in heart.

—JOHN KEBLE

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

It is very important that young people have the ideal of partnership in mind as they look forward to marriage and a home of their own. The tendency on the part of too many is, as someone has put it, "to take love out of the golden treasury of the poets, and to put it into an appropriate chapter in a textbook on physiology." Physical attraction is of tremendous importance in marriage, but it is by no means the whole of marriage. That is why it is important for the home to be founded on Christian ideals and principles.

Developing the Idea

"Problem children," says one dean of a girls' school, "result from three major causes: poverty, broken homes, and failure to attend church or Sunday school." The Government is turning its attention to helping to solve the first problem in its attempt to secure freedom from want for those who are ill-fed, ill-clothed, and ill-housed. But the church has a tremendous responsibility in relation to the other two causes. Certainly, the church must do more than it has done to equip young people with proper attitudes toward marriage and the home, so that there may be fewer broken homes.

Jesus lifted love and marriage to a higher level. His contemporaries still thought of marriage as Moses thought of it; Jesus tried to get them to think of it as God wanted them to. We should not, of course, condemn Moses; his people were not ready for a larger conception of marriage, and they were still close to polygamous practice. As someone has suggested, they were given only as much light as they could use, not enough to blind them. But Jesus felt that people were ready to conceive of marriage in higher terms—as nothing less than a spiritual trust between a man and a woman involving their entire lives, not just the physical.

Yet it is alarming how many young people rush into marriage with little or no thought of religion. Certainly, the church has an obligation to impress young people with the seriousness of undergirding their love with Christian ideals and principles. To that end, let us suggest several very practical steps the church may take in helping young people to prepare for love and marriage.

Most young people have to pick up their information on love and marriage in a catch-as-catch-can fashion. One of the most helpful things any church can

do is to supply a list of books with a Christian viewpoint, books that can give young people information they need for courtship and marriage. A list of some of the best such books would include:

Youth and the Homes of Tomorrow, by Edwin T. Dahlberg
The Fine Art of Living Together, by Albert W. Beaven
Through Friendship to Marriage, by Roy Burkhart
Harmony in Marriage, by Leland Foster Wood
The Christian Family, by George Walter Fiske
Six Tests of Marriage, by Leland Foster Wood
Predicting Success and Failure in Marriage, by Cottrell and Burgess

A second way in which the church can help is for the minister to preach a series of "fireside sermons" on Christianity in marriage and the home. Before the minister tries to preach the series, he should have read several books like those recommended above, so that he will be aware of what authorities are writing on the subject. Many ministers plan an annual series of sermons on the home and marriage. One value of such sermons is that people will discuss them in their homes, and families are given a natural means for taking up the discussion of sexual problems—a subject which most families find difficult to broach without some such help from the church.

A third practical way for churches to help is for them to promote small discussion groups on the Christian attitude toward sex. These must be led by some well-informed, sympathetic, Christian leader. A Christian doctor is often the ideal person to lead such a discussion. While frankness is to be desired, these discussions should be kept on a high spiritual plane, recognizing, as Christ showed clearly, that God himself is the giver of life and love, and that every couple for the greatest fulfillment and happiness must take him into their hearts and into their homes.

This lesson is planned primarily for young people. There will, of course, be many others who will study this lesson. But to all, this lesson can be an inspiration to rededicate homes, so that they may be, not only a man's castle, but his spiritual fortress as well.

Discussing the Problem

1. What peculiar problems in regard to love and marriage are presented in wartime?
2. What arguments can be advanced against divorce?
3. What can the church do to strengthen the home life of its families? What can individual members do?
4. How can your church get copies of the books suggested?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

This lesson is important enough—and difficult enough—to require more than the usual amount of preparation. If the teacher is disconcerted by the topic, or hesitant in speaking about it, the results will be unsatisfactory. If, however, the teacher presents the material frankly, reverently, and without hesitation, great good may be done. In other words, let the teacher's own attitude be right, and there will be no embarrassment whatever. Should the teacher dodge the meaning of words, intermediates will know it and will feel that the teacher is avoiding the truth. But if the lesson be taught well, the teacher will gain the respect and confidence of the pupils and be able to influence their future lives.

Young people today are familiar with the subject of sex. It could not be otherwise in our modern world. But after saying that, it must also be said that modern youth are amazingly ignorant of the subject of sex. They know the biological factors, but they know practically nothing about the psychological and spiritual factors. The purpose of the Sunday school teacher, therefore, should be to supplement the pupils' knowledge of the physical side of sex with some understanding of its moral and spiritual meaning. The teacher must by all means make careful preparation for the presentation of the material in the pupil's quarterly.

Psychologists are generally agreed that sexual morality is best motivated, not by fear, but by hope. In other words, young people will practice "clean living" if they are told that by so doing they fit themselves for successful homemaking in the future. While it is by no means out of place to warn young people of the dangers to which they expose themselves by indulgence in premature sexual experience, better results are likely to be obtained by showing them that such experience will have real meaning and value if waited for until the proper time. They should certainly be taught that their bodies are sacred and must be kept clean and pure for the sake of their future life partners and children.

Do not let the members of your class feel that sex is something ugly, something to be shunned. Assure them that if used rightly it fulfills a God-given purpose. And your young people ought to be told that it is perfectly normal and natural for boys to be interested in girls, and for girls to be interested in boys. They should also be told, however, that this interest finds normal expression in social affairs for mixed groups and in the companionship of boys and girls. The strictly physical expression of sex is abnormal at their age; normal expressions are to be found in play and companionship with persons of the opposite sex.

Emphasize the truth that clean living is impossible without clean thinking. Indecent pictures, ugly stories, and vile conversation generally lead to immoral conduct. It is difficult to restrain passions that are once aroused. That is why Jesus warned against evil thoughts. Chastity is physical and mental. The person who trifles with sex temptations is foolish. Improper thoughts within the mind tend to destroy personality and character.

For this lesson, at least, you may not wish to have boys and girls in the same class. Your decision will depend upon the ease with which you can speak freely upon the subject. If it is difficult for you to speak about homemaking and planning for life-partners before a mixed group, perhaps your superintendent will divide the class for the day.

Truth in Action

There is a large amount of literature now available on sex education. Make sure that some of the best books are made available to your pupils and that they are encouraged to read them. The following treat the subject from the Christian point of view: *Love Loyal*, by Ralph E. Blount; *So Youth May Know*, by Roy E. Dickerson; *Men, Women and God*, by A. Herbert Gray; and *Life's Intimate Relationships*, by Talmage C. Johnson. These may be obtained through your nearest Baptist bookstore.

By all means suggest to your class members that you, the pastor, or the family physician would be glad to counsel them further in these matters. If individuals should come to you for such counseling, be prepared to help them face their problems or to tell them who will give them help. No greater service can be rendered young people than to offer them the friendship of a discerning adult. Too many of our young people do not have an adult friend who is both sympathetic and wise in his counseling.

This lesson by all means should result in greater appreciation of the home. A discussion of what can be done to make home life more attractive, what community factors contribute to successful homes, and what contribution the church has to make to family life, would be timely and practical. The lesson of two weeks ago, dealing with alcoholic beverages, might also be reviewed in connection with this topic. An F.H.A. project near by might be visited with a view to understanding how environment affects family life.

LESSON 8 — NOVEMBER 21

Honesty in All Things

Exodus 20: 15; Leviticus 19: 11, 13; Luke 19: 1-10, 45-46

Exodus 20: 15

15 Thou shalt not steal.

Leviticus 19: 11, 13

11 Ye shall not steal, neither deal falsely, neither lie one to another.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Luke 19: 1-10, 45-46

1 And Jesus entered and passed through Jericho.
2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.
3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.
6 And he made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.
10 For the Son of man is come to seek and to save that which was lost.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;
46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

KEY VERSE: *Thou shalt not steal.—Ex. 20: 15*

TO BE READ EACH DAY

Nov. 15. M. Honesty in All Things. Leviticus 19: 11, 13
Nov. 16. T. An Honest Man. Luke 19: 1-10
Nov. 17. W. Integrity Rewarded. Proverbs 2: 6-9
Nov. 18. T. Samuel's Integrity. 1 Samuel 12: 1-5
Nov. 19. F. Just Dealings. Leviticus 19: 33-37
Nov. 20. S. Godliness Is Profitable. Proverbs 11: 1-8
Nov. 21. S. Being Honest with God. Malachi 3: 7-12

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

It is easy to moralize about the sixth and seventh commandments, for they deal directly and solely with human interests. But the eighth commandment, "Thou shalt not steal," concerns material "things." Yet this commandment rests upon an ethical and religious foundation. We learn that the Bible holds property to be sacred, in that it all belongs indirectly to God. The stealing of property is thought of as an act against God, just as murder and adultery are; it is also an act against the proper rights of man.

As a preface to the eighth commandment one should read the opening chapters of Genesis, in order to get God's idea of the significance of the material world. The first chapter in the Bible tells of the creating of light, firmament, dry land, vegetation, and the lower animals. It closes with the assurance that God was pleased with these "things" (vs. 18).

Divine-Human Ownership

When Moses wanted to lead the children of Israel out of Egypt, he first had to convince Pharaoh that God was interested in, and had control over, the material world. One after another, Moses informed Pharaoh, the plagues had come and gone, "that thou mayest know how that the earth is the Lord's" (Ex. 9: 29; cf. Ex. 19: 5 and Deut. 10: 14). The same thought was picked up by writers of Israel again and again (e.g., Neh. 9: 6; Ps. 24: 1). When the Jewish people failed to recognize God's ownership, they were charged with robbing God (Mal. 3: 8-10).

The thought that God owns all property was woven into a belief that men also have a right to own property. The commandment that prohibits stealing from a fellow man has such a belief on its face. Men were assumed to be justified in surrounding themselves with possessions which they could call their own and upon which no other person could legally lay a hand.

The Jews did not see any conflict between God's ownership and individual ownership. The first was somewhat like our Government's right of eminent domain. The Hebrew people, before the Egyptian bondage (Gen. 17: 8) and again after it (Josh. 1: 1-9), received the land of Canaan as a gift from God, even though they had to fight for it. It was God's country but was given to them.

The Law Against Stealing

Unlike the laws against murder (Lev. 24: 17) and adultery (Lev. 20: 10), the law against stealing carried no fixed penalty, except for the restoration of property to more than compensate for the loss. One who stole an ox had to restore five oxen in its place, or four sheep for one sheep stolen (Ex. 22: 1-4). The thief could be sold into slavery if he failed to pay as required.

"Manstealing," the common practice of spiriting a man away and selling him into slavery, as in the case of Joseph and his brethren (Gen. 37: 18 ff.), drew the death penalty (Ex. 21: 16; Deut. 24: 7).

Also there were cases of theft of materials in which the death penalty was exacted. When Achan took a Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight out of the plunder at Jericho, the punishment was quite severe: he and his sons and daughters, his oxen and his asses and his sheep, and his tent were utterly destroyed and burned in the valley of Achor (Josh. 7: 20-25). Even the stolen material seems to have been destroyed.

The law, however, legalized the innocent appropriation of food in a vineyard or grain field (Deut. 23: 24-25). One might eat one's fill out of a vineyard, but he must not carry any of the fruit away in his vessel. The standing grain of a neighbor could be plucked and eaten, but it could not be mowed down and taken away. Jesus and his disciples took recourse to such a provision (Matt. 12: 1; Mark 2: 23; Luke 6: 1-5).

Lower and Higher Views of Honesty

Early Hebrews were not too sensitive on the subject of common honesty. When they left Egypt they had no compunctions against taking what they could get their hands on (Ex. 12: 35-36). Of course, it was easy enough for them to argue that they were just collecting what was due them. Furthermore, it was a wartime measure, and at such a time the appropriation of the enemy's goods is held to be a commendable act.

The section of the lesson quoted from Leviticus shows that some of the leaders at least had the higher view of honesty. They defined stealing to include more than the direct pilfering of another's possessions. It included false dealing and lying (vs. 11), oppression and robbery—in the sense of cheating one's neighbor, and undue delay in giving a hired servant his wages. A laborer was to be paid on the evening of the completion of his work (vs. 13). Offense in any such matters was listed along with the profaning of the name of God (vs. 12). This line of reasoning is in harmony with the prophetic interpretation of the law. Several centuries later, Amos was crying out against the rich people of the Northern Kingdom because they had taken advantage of the needy.

Honesty in Business

The story of Zaccheus is that of a rich (vs. 2) businessman who, coming into the presence of Jesus, responded to a spirit of honesty that was rare in his day—as it is in ours. He was probably no less scrupulous than other publicans; for they were, unfortunately, in a business from which the rules of common honesty had almost disappeared. Perhaps Zaccheus and other high-minded publicans had said with regret what some modern businessmen have been known to say, "You can't be honest in this racket." You would not expect to find a very respectable Jew condescending to act in such a capacity for the Roman government. Zaccheus was the object, quite naturally, of the execration and suspicion of his countrymen. We see, then, that Zaccheus was head of the Jericho customhouse, and he was rich.

While the business of collecting taxes was an entirely legitimate one, ordinarily it was undertaken for the unjust revenue which the position could be made to provide. A publican would purchase from the government the right to collect taxes in a given area, with the understanding that his commission for collection was to be whatever he could force the people to pay. He had legal authority to arrest and imprison the victims of the system if they failed to pay the exorbitant tax bills with which he could confront them. The entire system was a "shakedown." Even if a man started into the tax-collecting business with scruples, he would be in danger of losing them when he found himself within reach of easy money.

A multitude of modern parallels could be drawn. A tremendous question that we must again face today is this: Are we honest merely to keep within the law, even though our business transactions may cause considerable loss to others who trusted our judgment and our integrity? In other words, does the eighth commandment, as well as Jesus' amplification of it, restrict us to follow out only the letter of the law? Are we not obliged as Christians to behave in all dealings and transactions as honest individuals in a spirit of fellowship and brotherhood, whether the law demands it or not?

Jesus and Moral Issues

The teaching points in the story as recorded in Luke are so obvious that they need not be listed. But one great fact runs through it all: when Zaccheus stood in the presence of Jesus, he was able to see moral issues clearly. Naturally enough, he could see the iniquity of the system in which he worked. The presence of Jesus had a way of making men conscious of sin. Peter asked Jesus to depart from him (Luke 5: 8); and the hog-raisers of Gadara asked him to leave their land (Mark 5: 17).

It is not altogether clear whether Zaccheus' words in verse 8 are a statement of facts as it applied to his past record or a promise of a new course of life for the future. One thing, however, is sure: when the dinner meeting was over, Zaccheus was determined that there should be at least one honest publican; and he was to go beyond honesty into the realm of philanthropy. What a transformation in the course of a few hours—a transformation that occurs to all persons who will take Jesus seriously.

The hardest sin to deal with is the sin that tends to creep into religion. It took drastic measures to correct the shocking abuse of the Temple moneychangers, at whom conscientious Jews had winced for a long time. Jesus' charge against them was that they were stealing from honest worshipers. Their practice was to charge excessive rates of exchange for the coins that all must have in order to pay the Temple tax. As Jesus drove them out, he accused them of making the Father's house a "den of thieves" (Matt. 21: 13; Mark 11: 17).

By Jesus' definition of honesty there are many modern temples that ought to be cleansed. Churches and other religious bodies cannot escape his high standards.

ADULT TEACHER

By Howard K. Williams

■

In the second set of commandments we have already considered the sanctity of life and the sanctity of the home. Today we consider the sanctity of possessions—"Thou shalt not steal."

Original Need for Commandment

During the period when these commandments were formulated, people lived in tents. There were neither locks nor safe places to keep possessions from theft. Thus there was a great need for this rule. We, too, need this same commandment today. Throughout history, man has longed for things he could call his own. We recall the following lines of Sir Walter Scott's famed poem:

> Breathes there a man with soul so dead
> Who never to himself hath said:
> "This is my own, my native land"?

But this desire for possession applies, not only to one's native land, but to *things* as well. There is something about ownership that gives a person a sense of respectability.

Every advantage has its danger. So it is with possessions. Possessions when we have them may stand in our way of higher things. That was the case with the youth who went away from Jesus and was sorrowful because he had great possessions. On the other hand, lack of possessions may embitter us and cause us to be discontented. David Grayson tells about his happiness in owning his little farm. He was happy in the thought that house, fence, barn, and field were all his. One day he walked to the edge of his field and wished for it to extend right to the top of the hill. He looked across the valley and saw a waving field of grain. "I will add that to my farm someday," he mused. Suddenly he stopped. He was letting desire for more blind him to the joy of what he had.

At the basis of all stealing lies the desire for those things that we do not possess. All of us are in danger of this temptation, and so we are commanded not to steal.

Leviticus 19: 11, 13 suggests that a number of different things constitute stealing. There are not many people in your class who would be guilty of holding up a train or engaging in other highway robberies. Not many housebreakers in your class! But look at the other ways of stealing.

Many Forms of Stealing

A man was recently arrested because he had concealed false weight in his scales. Such an incident illustrates that it is quite possible to steal by keeping

back that which rightfully belongs to another. The necessity for paying men to test scales gives evidence to the fact that people do steal in this way. Short change—in truth, in wages, in work, in time—is a form of stealing. Stealing a person's reputation is stealing just as much as it would be to take his money. The businessman who gives insufficient pay for work and the workman who gives insufficient work for pay — both are stealing.

How different from George Washington's view! In speaking about honesty, he said: "I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an 'Honest Man.'"

Many of our great political and national leaders have built into their lives this same regard for honesty. We all remember the story that is told about "Honest Abe" Lincoln. A friend one time loaned him a book—a valuable possession in those days. Abe treasured the book highly; but in a heavy rainstorm the water seeped in between the logs of the cabin and ruined the borrowed book. Rather than fabricate a story about the book or simply forget all about it, young Abe split enough logs to pay for a new copy.

Let us look at Jesus' views on the subject of honesty. In the case of Zaccheus, the very presence and conversation of Jesus made him see himself and his business for what they were—highly dishonest. People probably expected a tax collector to get all he could squeeze out of his victims. Zaccheus did so. But things looked entirely different when Jesus entered his life. It is always that way. Sheldon's *In His Steps* demonstrated that those persons in every situation who ask: "What would Jesus do?" found themselves looking on life's issues from a distinctly new point of view. Our sharp practices do not seem so smart when Jesus looks on. Would your business methods look all right in the light of his presence?

Jesus saw merchants and priests joining hands in the unholy business of using space in the Temple to make personal profit, when it should have been used for prayer and worship.

Roots of Honesty

Read what Malachi felt about robbing God (Mal. 3: 7-18). Probably all dependable honesty starts with honesty of a man in relation to God. When a person is fully conscious of all he has received from the hand of God, he realizes that every kind of possession becomes a sacred trust. Recognition of debt to God by laying aside the first tenth of all his income for God is the surest way of keeping our debt to him in mind. In fact, Malachi tells us that to do less is to rob God. We rob God when we keep back tithes and offerings. Today we may not offer blind sheep to God, but we do give him in most cases only what we cannot use or do not miss. How can we expect a man who is not honest with God to be honest with his fellow man? God has given us health and the ability to work and make money. Most men use all these things for themselves or their families. "God can wait," they believe.

A man who will rob God is not apt to be very scrupulous in his dealings with fellow men. Some years ago, a man joined the church and promised me that he would be a loyal supporter in every way. He did not attend, however, nor did he contribute to the support of the church in any way. But he did give me as character reference when he sought a new position in business. I could not give him a good recommendation, because of his failure to live up to the pledge he made to me and to the church. The corporation hired him, nevertheless, but has regretted doing so many times. Some people are not dependable.

I once read a story about a young girl who had all the advantages of health, attractive appearance, and intelligence; but she lived to suit herself. She was not bad, but she always had very good reasons for inactivity in spiritual things. One day the minister passed her home and noticed how carefully she was picking some roses. "Hello," he said. "Those are fine roses. You must love them."

"I do," she replied, "but these are for Mother. She is ill and loves roses."

"But you love them, too. Why don't you keep them while they are fresh, and when they begin to wither, take them to your mother?" the minister suggested.

The girl was shocked and said so.

"My daughter," said the minister, kindly, "I know you would not treat your mother that way, but you are treating God that way. You never have time for him *now*. Sometime when you are old you will give the withered bouquet of yourself to him. Is that fair?"

How many of us are truly honest in giving our lives to God?

It is surprising how many church members owe a doctor's bill that long ago could have been paid, or have borrowed and failed to pay their debt. Such people actually are stealing.

Jesus said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Society, business, church life, persons, are so closely related to things entrusted to them that the honest use of things is a determinative factor in all of life.

We must determine to be faithful stewards of everything we own, so that in no sense will we break the commandment "Thou shalt not steal."

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

Out of a group of young people who recently were questioned concerning their attitude toward cheating in examinations, almost half of them seemed to feel that it was no great sin to cheat once in a while, if they thought they could get away with it. To them the sin seemed to be in getting caught, not in practicing deception. This alarming percentage of those who see no harm in cheating is indicative of one of the worst moral diseases that infects humanity — dishonesty. One sees its expression everywhere: in cheating, lying, stealing. Richard Cabot says that, with few exceptions, all crimes go back to dishonesty in some form or other.

In some ways, it is a social problem. Slums, for example, breed dishonesty, although dishonesty is by no means limited to people of limited means. Some of the most honest people in the world are poor people. Moreover, the problem is international in that totalitarian nations make deliberate use of lies as a part of the technique to further their ends. Nations seem to have sunk to a low level in the way they treat their pledged word, as they often break treaty promises at the slightest provocation. Most of all, however, this is a moral problem. Dishonesty shows a weakness of moral fiber, or that something has been lacking in the training of individual consciences.

Developing the Idea

Since without honesty there can be no well-developed social life, one of the basic laws for living together that was given to the Israelites was, "Ye shall not steal, neither deal falsely, neither lie one to another."

Probably at no point are people more tempted to be dishonest than in connection with money. That is where Zaccheus was most vulnerable. It was the chance to make money by graft that turned him into a Quisling, working in collaboration with the despised Roman invaders. No wonder the Jews murmured when Jesus went to his house to eat!

Let us be honest about it. Dishonesty sometimes does pay in worldly dividends. It paid Zaccheus. But he lost out in other ways. Jesus sensed immediately when he saw him up in the tree that all was not well with Zaccheus. Rich men do not climb trees to see religious teachers unless they have some good reason. Jesus saw at once that Zaccheus' wealth had been won at the price of

terrific, soul-piercing loneliness. Men hated and feared him. He got their money, but lost their respect and friendship.

Paul said in Romans: "The wages of sin is death." There is no getting around that truth. A man who decides to cheat in order to get ahead perhaps does obtain his worldly ends. But think of all that would die in the process: his self-respect; his peace of mind, for now he must live in fear of being found out; the respect of others when they discover his duplicity; his sense of fellowship with God; the person he might have been.

But how shall we deal with this problem of dishonesty? In 1925, Walter Scott Athearn published a stimulating book entitled, *Character Building in a Democracy*. As a result of extensive tests with thousands of children to discover their biblical knowledge, and their ethical judgments, he showed that *honesty can be taught*. In a weekday religious school which he conducted, he discovered that at first every child cheated in examinations. Indeed, cheating was the accepted practice in the public school of that locality. After a year of moral and religious instruction, not a single child cheated. In the beginning, 64 per cent of the children returned inaccurate change from purchases. By the end of the year all but one returned correct change.

In the second place, he showed that a child is not taught to be honest *merely* by teaching him a Bible story on honesty. The child must be guided in actual situations to see the wisdom of being honest; he must be helped to *practice* honesty. That is why the home is the first factor in training the child to be honest. The church, therefore, must seek to help the home to give the child basic training in honesty which can be reinforced by what he is taught in the Sunday school.

Dr. Athearn showed, in the third place, that improvement was "much more rapid and much more permanent when moral instruction is accompanied by religious sentiments and conceptions." This is where faith in Christ can help. In addition to his other training, the child needs Jesus; the home needs Jesus; the world needs Jesus. When Jesus comes to abide in more homes, as he did to the house of Zaccheus, there will be more honesty practiced in the world.

Discussing the Problem

1. What makes people dishonest?
2. If a teacher had not been fair in dealing with a pupil, would that pupil be justified in cheating in an examination?
3. What would you do to help a child whom you knew was dishonest?
4. Can there be one set of ethics for individuals and another for groups or nations?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Two Sundays ago, we discussed the sacredness of human personality; today our lesson concerns respect for property rights. The two lessons are not mutually exclusive; one does not need to choose between human rights and property rights. As a matter of fact, they supplement one another. It stands to reason that if life is very precious, then the things that sustain life, make it more meaningful, and increase its worth, are also very precious. From babyhood to the grave one wants to have at least a few things that are one's own. This desire seems to be universal among all peoples. The eighth commandment seeks to protect everybody's right to ownership.

Of course, this right to possess certain goods does not mean that a person is justified in acquiring great possessions at the expense of others. The amount of wealth to which one is entitled depends upon a number of things. In the first place, it depends upon how much wealth exists. We are rationed because there are limits of wealth available (farm produce, clothing, metals, etc.). If there is not enough food, gasoline, or tires for unlimited consumption, some system must be worked out to assure a fair distribution of these commodities. It would not be right for a few people to eat all the food while others starved; nor would it be proper for a few people to ride while everybody else had to walk.

The possessions to which one is entitled also depend upon the way in which they are acquired. No one may rightfully take by force, stealth, or trickery, the things that he may want; but everybody is entitled to an opportunity of earning to meet his needs by making some contribution to the social welfare. In other words, possessions must be earned. Until the child becomes old enough and sufficiently well trained to earn things, he must depend upon his parents or others to earn them for him. However, even a small child has no right to own things for which he makes no return. Proper return for the child consists of honor, respect, obedience, and love for those who supply his wants. He owes a debt to the society that gives him security. He pays that debt off by using given opportunities for preparing himself to contribute to that social order. How much an adult can rightly earn depends largely upon his ability to serve the whole social group.

Finally, the possessions to which one is entitled depend upon what use one makes of them. If we use our possessions selfishly, we are entitled to no more than we ourselves need; but if we use them for the good of others, we are entitled to more.

No individual has a right to take that which another owns—no matter how disproportionate the amount may be, or how it was secured, or how it is being used or hoarded. But society, through sound government, does have such a right. Democracy insists that everybody should have the right to acquire possessions in proportion to his ability and the service he renders. But we will be able to make democracy work only so long as we recognize the three principles mentioned above. No person's rights to property will be secure unless everybody's rights are made secure.

Truth in Action

Although we want to teach youth what to do in years to come, we must not think that the principles that we teach can be practiced only in maturity. There are numerous ways in which the truth of this lesson can be put immediately into practice by intermediates. Explain that public property is owned by all the public and that they have an interest in it themselves. Suggest that they visit some public buildings, other than their school. If public property belongs to all, all should want to preserve it and take care of it. They would not want to write on the walls of their own homes or break out the windows. Neither should they wish to do such things to their schoolrooms or the public library. They should discourage others from doing such things. Destruction of public property is a serious problem in many communities.

Another important truth for intermediates is that even small sums of money should be used wisely. All of them either have allowances from parents or earn their own money. Unless they can budget the expenditure of such income as they now have, they are not likely to do it well when they grow older and have larger incomes. We are justified in possessing money only to the extent that we can use it properly. Among the different types of dishonesty are waste and the abuse of property.

A basic truth that should be taught is the fact that all we have comes from God. He gives us the strength to earn things for our own use; he has stored up for us in the earth great wealth; and he makes possible the opportunities to secure things that we want. God permits us to use these things; but we are only stewards of all that we possess. We ought, therefore, to contribute from our income to the support of his church and the carrying on of his work. Not to do so is to rob God.

LESSON 9 — NOVEMBER 28

Truthfulness at All Times

Exodus 20: 16; 23: 1, 7; Matthew 5: 33-37; John 8: 42-45

Exodus 20: 16; 23: 1, 7

20: 16 Thou shalt not bear false witness against thy neighbour.

23: 1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Matthew 5: 33-37

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

John 8: 42-45

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

KEY VERSE: *Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.—Eph. 4: 25*

TO BE READ EACH DAY

Nov. 22. M. False Witness Forbidden. Exodus 20: 16; 23: 1, 7
Nov. 23. T. Perjury Forbidden. Matthew 5: 33-37
Nov. 24. W. Gehazi's Sin. 2 Kings 5: 20-27
Nov. 25. T. The Sin of Lying. Acts 5: 1-11
Nov. 26. F. God Hates Falsehood. Proverbs 6: 16-19
Nov. 27. S. God Loves Truthfulness. 1 Samuel 3: 10-18
Nov. 28. S. True Children of God. John 8: 42-47

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Hebrews were by no means alone in their insistence that the truth be told by witnesses appearing in court. In Athens it was customary to assess heavy fines against false witnesses, and at the third such offense all civil rights were withdrawn. The law of the Twelve Tables in Rome provided that a false witness be hurled headlong from the Tarpeian Rock. Amputation of nose and ears was the penalty in Egypt.

The Law Against False Witness

The court witness was required by Hebrew law to assist in administering the death penalty when the defendant was found guilty of apostasy (Deut. 17: 6-7). Thus, a false witness would have innocent blood on his hands also. In the Hebrew court the man accused of falsifying and the one he testified against were ordered to "stand before the Lord," a ritual intended to get God's verdict in the case. If the charge of bearing false witness was substantiated, this was the procedure: "Then shall ye do unto him, as he had thought to have done unto his brother" (Deut. 19: 19). Conviction on a serious charge could not be had at the mouth of one witness. Two or three must agree together (v. 15; Num. 35: 30).

The law against taking up a false report or putting one's hand with the wicked "to be an unrighteous witness" was probably intended to check abuses in that direction. Also if one wished permanently to dispose of an enemy, it was possible to trump up a charge of blasphemy; and if two witnesses could be secured the accused would be stoned to death. The law governing complicity in such unjust action came into force about the time of the notorious plot of Jezebel to have Naboth killed and his land appropriated by the king. All it required was to get two base fellows to testify before a corrupted court that they had heard him curse God and the king (1 Kings 21: 5-16). The law quoted in the text of this lesson had exactly such a consequence in mind. "The innocent and righteous slay thou not."

The practice of hiring false witnesses was very common in Jesus' day. "The chief priests, . . . and all the council, sought false witness against Jesus, to put him to death" (Matt. 26: 59). They "fixed" the court, and after some effort finally succeeded in finding two, the legal minimum, whose testimony agreed. Later, they had to buy more testimony from the soldiers who were called upon to explain what happened to Jesus' body after it was sealed in the tomb (Matt. 28: 11-15).

The Way of Gossip

The "whispering campaign" is not a new device. Exodus 23: 1 refers to it. It was the equivalent of slander in our own courts. The best Old Testament illustration is the case of Aaron and Miriam, who spent a time pouting because Moses was getting the limelight. So they "spake against him," using as an argument the Ethiopian woman whom he had married (Num. 12: 1). Such a practice had a religious significance. In one place we learn that when they were spreading their evil murmuring the Lord heard it and visited the children of Israel with severe punishment (Num. 11: 1-4).

"Keep thy tongue from evil, and thy lips from speaking guile," advised the psalmist (Ps. 34: 13). And James added, "If any man among you seem to be religious, and bridleth not his tongue . . . this man's religion is vain" (James 1: 26). George Washington once said: "Never say anything about a man that you would hesitate to say to him."

Jesus' Idea of Honesty

The loyalty of Jesus' friends and the opposition of his enemies can be understood on the ground that he told the truth. His views on the antiperjury law are spoken with an authority born of native honesty. In his discussion, Jesus quoted the law almost as it ap-

pears in Leviticus 19: 12, "Ye shall not swear by my name falsely." Moses amplified the law (Num. 30: 2) by declaring, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word." The oath is binding.

Moses made an exception in the case of unmarried women. They could not be held to their vows unless their fathers heard and consented. Similarly, a wife could not be held unless her husband shared her vow. But with the widow or the divorcee it was different; she was assumed to know her own mind and could be held strictly to her vow. This reflects the ancient notion that women were intellectually inferior, a view that has not completely passed away even yet.

Jesus' reference to swearing would have been clearly understood by Jews of his day. They were accustomed to supporting every important declaration with an oath, as if the plain statement of fact could not be accepted. King Ahab required people to swear that they had not seen Elijah. And Obadiah would not accept Elijah's word as true until it was accompanied by the formula, "As the Lord thy God liveth" (1 Kings 18: 7-15). Jesus thought that this was unnecessary. He urged people just to tell the truth. Even circuitous swearing, a common device among the pious who shrank from using the name of God, was not advisable. They would swear by heaven, and earth, and the Temple, and their own heads. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil," said Jesus.

The View of Jesus' Followers

Jesus' followers were as uncompromising on the subject of liars as he. Paul brought liars and false witnesses before the court in company with a crowd of "unholy and profane" characters (1 Tim. 1: 10). By his record Jesus showed that he had no more agreement with the negative liar, who discreetly withholds truth, than with the positive liar who tells what is untrue.

In establishing the basis for God's commands to Moses, the late Bernard C. Taylor said: "Lying is wrong because it deprives a man of his rights." Stealing and murder are wrong for the same reason. A man has a right to his life and to his property. Likewise he has a right to the truth, and when we lie we deprive him of that right. It is interesting to observe that God places lying on the same plane that he does murder, stealing and adultery. John, in Revelation 21: 8, in his terrible catalogue of those who "shall have their part in the lake which burneth with fire and brimstone," says that it will include "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars."

If an application of Jesus' attitude is sought for the year 1943, it could be in the form of a warning not to try to close the channels of public information. Someone ought to start a Bible class for representatives of the OWI, the radio, and the press. They could translate Jesus' view on truthtelling into the modern slogan, "Give the people the facts; they can take it." Or they might read the utterances of Jeremiah, the Bible's great exponent of freedom of speech. The prophet was persecuted because he said in plain language what every other informed person knew was true but was afraid to discuss. All would have been better off had they followed Jeremiah's example. (Cf. Jer. 21: 8-9; 26: 11-12; 1 Kings 22: 5-40.) One of the greatest compliments ever paid to Jesus was in this connection. Even his enemies admitted that he was not afraid to tell the truth (Matt. 22: 16; Mark 12: 14; Luke 20: 21).

In teaching her class of women a few years ago, Mrs. Elam J. Anderson raised with the members several too-common forms of present-day disregard for the ninth commandment. "Witness, for instance, the ease with which otherwise honest parents lie about the age of a child. There is the sign at the railway station, 'Children over six must pay half-fare.' And the sign at the organ recital, 'Children under four not admitted.'" Children are instructed to observe the commandments by parents who themselves all too frequently tell "little white lies."

The Bible and Truth

A secret of the popularity of the Bible is that it tells the truth about itself and its heroes. It never sidesteps a fact. Its writers painted nothing in false colors; they did not hesitate to bring skeletons out of hiding. (Note Gen. 9: 20-21; 12: 11-13; 16: 6; 2 Sam. 11.) In the New Testament one marvels at the pretensions of James and John (Matt. 20: 20-28) and at Peter's denial (Matt. 26: 69-75). The latter is told in all four of the Gospels. It would have been convenient to forget this incident, but God tells.

When the psalmist said in his haste that "all men are liars" (Ps. 116: 11), he probably thought he had a good deal of evidence to support his view. Assuming that he had been right in his judgment, there would still be ground for warning liars to stop fooling themselves. "To thine own self be true." Many of the lies men tell to others arise from the fact that they have not had the courage to tell themselves the truth.

ADULT TEACHER

By Howard K. Williams

■

We have already discussed the sacredness of life and property. Today we shall study the sacredness of reputation. Character is a person's moral vigor. Reputation is what people think of another's character. We agree that character is more important, but we agree too that reputation is also important.

When we were children some of us learned these lines:

> Sticks and stones may break my bones
> But names will never hurt me.

This verse really is not true, for names can hurt us a great deal. They may hurt our feelings, our reputation, or the work we are doing. They may even hurt our character. We may say at times that we do not care what people think, but we do not really mean it.

Stealing a Reputation

A very common sin is talking about people disparagingly. Yet, why is it done? It does not do the talker any good, and it does the person talked about harm. A person who steals money can at least spend the money, but a person who steals a reputation gets nothing he can use for himself.

Among the things essential to a stable and good society is esteem of people for each other. If everybody despised everybody else, there could not be a satisfactory state. So we have been commanded not to bear false witness. The further interpretation of this command (Ex. 23: 1, 7) emphasizes the importance of not repeating false reports or collaborating with others in slander.

Two things emerge here. In the first place, there are some people who are mean enough to spread false reports deliberately for the furthering of their own ends. A case in point is that of James Evans, "the Apostle of the North." As a young man, talented and in many ways brilliant, James Evans left England to go as missionary to the Lake Superior region of Canada. The story of his work is a thrilling annal. He gained everyone's confidence—the Indians and white settlers alike. But because of his strict adherence to Christian principles, the governor of the province hated him and intimidated a few Indian squaws to appear against Evans. They told stories that they knew were false and afterward admitted it. The governor sat as judge and condemned the missionary, who was recalled to England. Many persons saw the report, and some believed it. Finally, the matter was cleared up when the witnesses who had falsely testified

confessed. But years of heartache and hindrance to the work were caused by this false witness.

When Potiphar's wife found that Joseph would not be allured into sin by her charms, she proceeded to testify falsely against him and caused him to be placed in jail. Fortunately, God turned the evil into good results.

When the leaders of the Jews found that Jesus had become very popular, some of Palestine's leading citizens trumped up false charges against him. On those false charges, he was condemned to death. Jesus was crucified because of false witness. We are told that they suborned men, stirred up the people, and set up false witnesses against Stephen (Acts 6: 11-15). As a result he was stoned to death.

In the second place, if we want to tell the whole truth about someone else, we find the data insufficient. When we talk against another person, we are likely to be *false* witnesses, even if we really intend to tell the truth. A part-truth may be very harmful and give an entirely false idea of a person. Even the tone of voice, the toss of a head, the gesture of a hand, may give false witness concerning another. Let us remember that nobody knows the whole truth about another; and though we may have the best intentions of telling the truth, if we do not know the *whole* truth we may find ourselves actually lying.

Giving Vent to Evil Speaking

While slander and false witnessing do not always cause the death of their victims, they always cause unnecessary heartache. The wise man in Proverbs said, "A froward man soweth strife: and a whisperer separateth chief friends" (Prov. 16: 28). And, "An ungodly man diggeth up evil: and in his lips there is as a burning fire" (Prov. 16: 27). Someone has said that speaking evil of others is the worst fault of good people. Sewing circles, missionary societies, board meetings of church officials or denominational leaders should never sink to a level of gossip.

No one can estimate how much harm is done by evil speaking. We would not set out to kill anybody, but in Exodus we read: "Keep thee far from a false matter; and the innocent and righteous slay thou not." Sometimes we kill when we speak evil of others. Note the case of Jean Valjean. He was put in jail for taking a loaf of bread to feed his sister's starving children. After serving nineteen years in jail, he was released, but found he could not get a job, because people knew that he had been in jail. In this case, the whole truth was not told. The motive for his crime had not been given consideration.

"Can't you say anything good about anybody?" a Christian nurse asked a church member who was under her care. As sick as she was, the patient was so accustomed to speaking evil that in her critical condition her one besetting sin followed her.

An old adage says that "the tongue grows sharper with the using." It is said that there are snails that have as many as thirty thousand little teeth in their tongues and that they curl their tongues around plants and saw them off. Some human tongues are like that. They saw off the good name of others.

When will we Christians learn the importance of speaking the truth, rather than mere rumor? The war has given us clear example of the harm that rumor can do to nations and to causes. A careless report about the movement of troops, the repetition of a secondhand story about the slowing up of production in a war plant, or seemingly innocent speculation about the next move of an army—all these things undermine the strength and weaken the morale of a nation. In the same way, "loose talk" undermines an individual and can do inestimable harm to his reputation and acceptability among his fellow men.

One day I stood with a few others in the Church of the Holy Sepulchre in Jerusalem. The dragoman who was showing us through stopped at a stone slab in the floor and said, "This slab covers the hole that leads to hell. It is said that once the hole was not covered and that women of the town came here to gossip; but they caused so much trouble even in the Lower Regions, that the authorities had the slab placed over the hole."

Using the Language of Truth

Jesus reminds us to let our speech be "Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." This is true of legal testimony and of ordinary talk. When anyone decorates his talk with oaths and extra assertions, you may be sure he is lying. Truth does not need embellishments.

Jesus emphasized the fact that because his critics did not really know God as Father, they did not recognize the truth, which he had come to incarnate. Their father was Satan, the father of lies. When God, who is the Father of truth, is really the Ruler of our lives, we shall then know the truth that shall free us from false witnessing. Jesus further stated: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. . . . By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 36-37). What a solemn thought that someday we shall meet the words we have spoken and be judged by them!

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

In the Bliss Electrical School of Washington, D. C., hangs this sign: "Education is the process of acquiring a reverence for accuracy and a respect for ideals." That statement expresses two basic considerations of this lesson. We read in Exodus 23: 7, "Keep thee far from a false matter; and the innocent and righteous slay thou not." In other words, speak only the truth, and use it only in consideration for other people.

How far the world has departed from this definition of education is apparent. It is our mood almost to say: "Anything goes in the name of propaganda." One of the worst indictments against the Nazi regime in Germany is what it is doing to truth. It makes conclusions to suit its purposes, and then commands science to support those conclusions, rather than giving science a free hand to discover the truth. Thus, it uses false findings to heap calumny on the Jews, and to build up race pride among its own people. The Voice needs to thunder from Sinai again today: "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness" (Ex. 23: 1).

Developing the Idea

The theme that grows out of this lesson—telling the truth in speech and in print—is basic to our American democracy. When the Constitution of the United States was first adopted in 1787, sixteen of the fifty-five delegates refused to vote for it because it did not guarantee certain liberties to the American citizens. Soon after its ratification there was added to the Constitution the First Amendment, which declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people. . . ."

Freedom of speech and freedom of the press, then, are two of our American rights. But neither gives license to the dissemination of lies. Freedom of speech is, at its basis, a moral and spiritual problem. It calls for character and moral integrity. A bad man may abuse freedom of speech and use it to the hurt of others; a good man will use it to the uplift and enlightenment of his fellow men. Democracy is possible only when men realize that truth sets men free, and that men must be free to seek the truth. That is why freedom of speech

and freedom of the press are important. But men are only free to use these freedoms when they are free spiritually—free from ill will or disguised motives. That is why Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8: 36).

But how can we know when a thing is true? Is it true, for instance, to say that two times two equals four? Work arithmetic on that basis and problems come out right. On any other basis, they come out wrong. Is "hate" good or bad? The Bible says it is bad. Act it out and see. The results, both to the person who hates and what it does in the world where hate operates, prove that the Bible is right. Let a society proceed on the basis that it is all right to bear false witness in speech and in print, and soon the damage done to innocent lives will prove that basis to be false. On the other hand, as the Bible suggests, shun the bearing of false witness and the results in human happiness will verify in this regard the truth of what the Bible teaches.

Moreover, Jesus knew that one of the most important things about life is the way we use words. We can use words to help or hinder, to comfort or cut, to give light or to becloud. That which comes out of a man's mouth, Jesus believed, shows what is in his heart. Furthermore, Jesus points out that truth is its own attestation. If a thing is true, you do not have to swear by anything. If it is not true, swearing by all the sacred objects in the world will not make it true. Our duty is to live by truth as we know it and not to rationalize ourselves into believing something that is not true.

Many philosophers and men of letters have come to the defense of truth and honesty from time to time. We recall what Locke once wrote, in his *Letter to Anthony Collins, Esq.*, "To love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues."

But the high point of this lesson is reached when Jesus identifies himself with truth. As he says in John 14: 6, "I am the way, the truth, and the life." Christ *is* the truth and the way. We have to live his way for the best health, the finest happiness, the highest hope. And when more of his spirit is displayed in people's use of words, the less there will be of false witnessing in speech and in print.

Discussing the Problem

1. Why is freedom of speech basically a moral problem?
2. Is censorship ever a good thing?
3. Is a person ever justified in publishing a lie?
4. How would you define truth?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

All human relationships depend upon the trustworthiness of individuals. If we could not believe and trust others, we would have no dealings with them. Everybody would have to be on guard against everybody else. Under such circumstances there could not be love or friendship, business or social enterprises, education or even language. The purpose of language is to convey thought from one person to another; but if it conveyed nothing but falsehoods, no one would care to use it. The sin of lying, therefore, is a sin against the very social nature of man. It weakens family life, undermines business, and destroys the pleasure of companionship with others.

Point out that the commandment against bearing false witness is of no less importance than any of the others. All of the commandments deal with primary and fundamental principles of life; and this one is no exception. The teacher must stress the point that in order to be a real person one must be a truthful person, one whose word can always be believed.

Most people are truthful. If it were not so, the human race would never be able to survive. Liars do not believe in the truthfulness of others. Knowing that they themselves do not speak the truth, they doubt what others tell them. Suspicion of others prevents them from being happy and from entering into wholesome friendships. They live apart, in a little world of their own. As a result, their distrust of others continues to grow and to make them more and more miserable. On the other hand, the person who always tells the truth believes in other people, trusts them, makes friends, and enjoys life. If such a person finds out that someone has told a lie, he knows the other person to be wrong and no longer deserving of friendship. But he does not conclude that everybody tells lies.

The sin of lying is one that grows upon a person. If a person tells one lie, he may have to tell another to keep from being caught in the first one. The second frequently must be followed by a third, a fourth, and so on. Thus, sometimes a whole pattern of deceit is woven. And sooner or later, the truth comes out and the liar is revealed for what he is. As Abraham Lincoln once said, "You can fool some of the people all the time, and all the people some of the time, but you cannot fool all of the people all of the time."

The person who tells a lie has an uneasy conscience. He is constantly expecting to be caught. That is why, no matter what fault one has committed, it is better to confess it than to try to hide it by telling a lie.

It is bad enough to tell a lie about ourselves; it is even worse to lie about others, because that injures both the liar and the person who is lied about. A lie once told cannot be stopped, because one never knows how fast it may travel and how many people may believe it. Even if the person who originally told the lie should decide to retract it and tell the truth, he may be unable to stop the lie that he started. When we hear something bad about one of our friends, we should not repeat it. It may be a lie; and if we repeat it, we help to spread the lie. Even if it is true, or partly true, telling others about it will do no good. Paul was very wise when he said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6: 1). We do not restore our friends who are overtaken in faults by talking *about* them; we might be able to by talking *to* them.

Truth in Action

In a Bible concordance look up all the references to liars and lying. Note with what evildoers liars are classified. Is it not evident that lying is classed in the Bible with the other great sins? But in much of our modern thinking it is frequently thought of as a minor sin, or no sin at all.

How far should one go in telling the truth? This is a very practical question. Does truthtelling require us to hurt people's feelings by saying things which are perfectly true, but are unpleasant and unkind? Some people boast that they always say what they think. Is that always wise or good? If speaking out will do no good but will hurt someone, would it not be better to say nothing? On the other hand, there are people who will not express their convictions and opinions. By remaining silent, they appear to approve of wrongdoing. They give silent consent to things that are not right or to lies that are told. How shall we know when to speak and when not to speak? Does the Golden Rule suggest an answer?

The final truth to be emphasized in this lesson is that friendship and love can never be based upon falsehoods. To tell a lie to our parents is to betray their love; to tell a lie to our friends is to make ourselves unworthy of their friendship; to tell lies to or about our neighbors is to break down the spirit of neighborliness.

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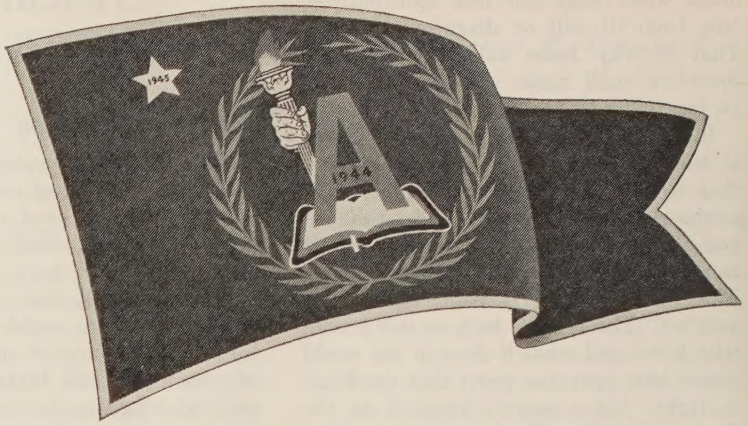

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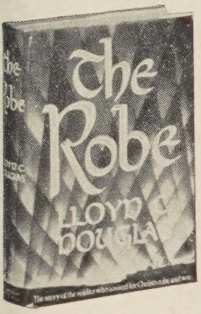

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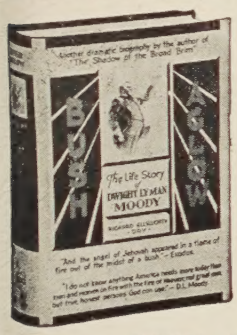

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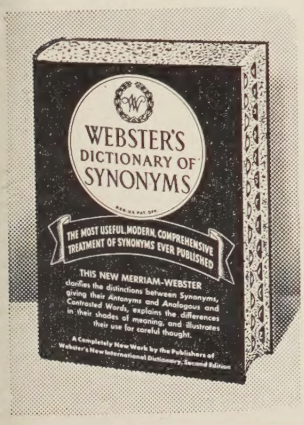

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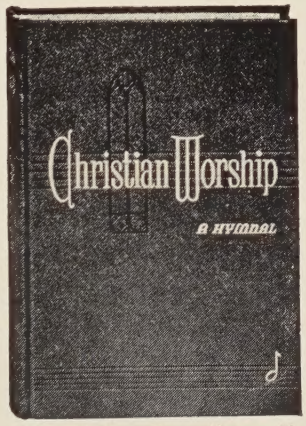

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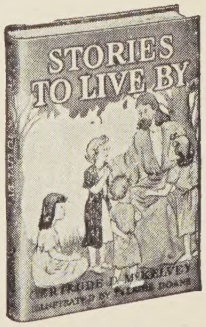

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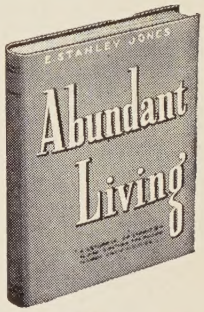

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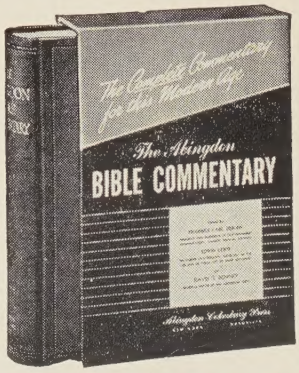

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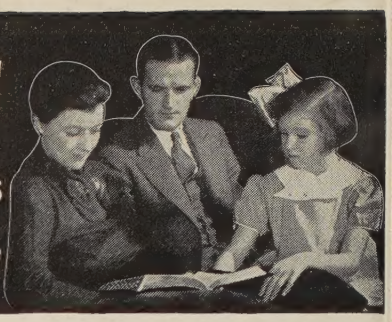

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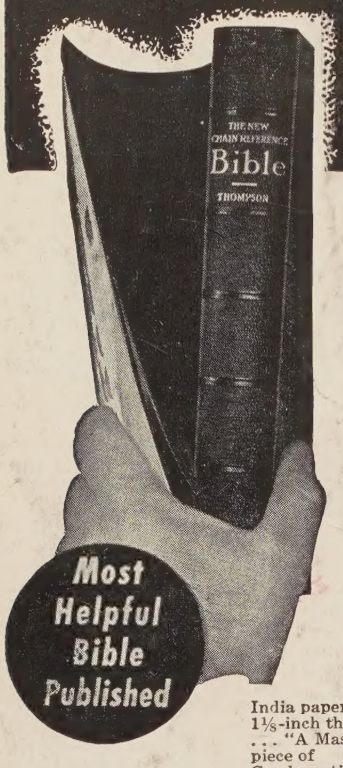

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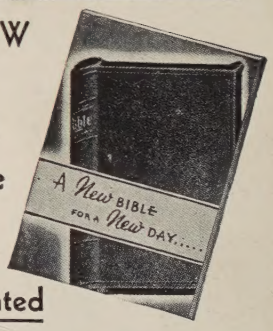

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